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Ninth Annual Issue

(1910)

Daniel Crosby Greene,
Editor

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PREFACE.

While this issue of THE CHRISTIAN MOVEMENT IN JAPAN lacks the distinction which belonged to the last as a memorial of the first half-century of Protestant missionary effort, it contains the record of a year of great historical importance. Possibly no other year has been so crowded with events of deep significance in so many departments of Japanese life. Not all of these have been dealt with in this volume, but it is hoped that its record taken as a whole will sufficiently illustrate the political, social, and religions environment within which Christianity is making its way.

Christianity is making its way. In the eyes of some observers, even of some who are regarded experts in missionary matters and whose sympathy is not and cannot be questioned, the progress may be thought slow; but to the EDITOR whose direct observation runs back to 1869, such judgments seem startlingly superficial. It is true that the indices of progress are not the same as in Korea, or Chosen as we must accustom ourselves to saying. There the missionaries are accorded a marvelous opportunity of which they would seem to be availing themselves with great wisdom, consecration, and success. No doubt they have their difficulties and problems, some common to them and to their colleagrees in Japan;

others peculiar to their work; but they are not confronted by compact and well-organized systems of national religions, hoary with age, supported more or less generously by their devotees, nor yet by the various forms of Western skepticism. It is a simpler situation and yields more promptly to Christian preaching and success can be more readily measured by the direct results of that preaching.

In Japan, on the other hand, we have the compactly organized systems of religion; we have not less evident the multitudinous forms of unbelief which resist the advance of Christianity in the West. The latest utterances of the ultra critical schools of thought appear almost immediately in the bookshops, in English, German, French, or Japanese dress. At the same time, the young Church lacks the inertia which belongs to the Western Churches with their long and honorable histories. But still the Church grows in the face of these enormous obstacles, such as have rarely, if ever, in the same degree, resisted the progress of Christianity in other lands. This growth may at times seem to be sadly retarded, but let us take a look backward for forty years, and what a growth is revealed! a growth not merely in numbers, nor in financial strength, impressive though it has been in both respects, but also in influence upon society at large and even upon the ancient faiths and ethical conceptions of the people.

Let one read the reports of the various missions and churches, especially that of the Anglican group, which happens to bring together the different departments of work in better form for our present purpose than any of the others, and one cannot fail to be impressed with the variety of points, at which Christian activity bears upon society. Relatively few

in members though the Christians confessedly are they have won recognition as constituting a great religious and moral force.

One who really believes Christianity to be a world conquering religion, and who will fairly study the situation in Japan, will find in the growth of the past forty years, both extensive and intensive, the promise of a brilliant triumph for Christianity.

The extent to which the ethical conceptions associated with Christianity in other lands have come to be accepted by the Japanese people impresses one more and more as one's acquaintance with their inner life becomes more intimate. There would appear to be not less evidence of a gradual change in their religious thought and feeling, which suggests the query whether this changing Buddhism is not to be in Divine Providence a schoolmaster to lead men to Christ.

It is a matter of regret that again this annual contains no account of the earnest work of the Roman Catholic Fathers and Sisters. The editor sought for such an account and was recommended to turn to the newly appointed Archbishop ; but after his arrival in Japan that course did not appear feasible.

There are other regrettable omissions, but with all its shortcomings, the Editor trusts that this issue will not disappoint those who have shown such kindly appreciation of its predecessors.

It is a satisfaction to know that THE CHRISTIAN MOVEMENT IN JAPAN has led to the publications of a similar annual, namely, *The Year Book of China Missions*, or if the secondary title be followed, *The Christian Movement in China*. It is an important volume, full of valuable information for all interested in the welfare of that great Empire.

Following the suggestion of the Editor of the China Year-book, the titles of the more important articles in the eight previous issues of THE CHRISTIAN MOVEMENT IN JAPAN have been entered in the Index of this volume. They are printed in special type.

Several of the papers included in this volume have already appeared in *The Evangelist*, but because of their importance, it has been deemed best to reproduce them in a form more convenient for reference. The obituaries have practically all been taken from the columns of the same valuable monthly and they are reproduced with only slight modifications.

The Tables of Statistics and the Directory, both the result of much labor, are due to the Rev. H. M. Landis and the Rev. D. S. Spencer, D.D. respectively and all communications relating to those departments should be addressed to them.

The Editor desires to thank all who have aided him in various ways in the preparation of this, the last issue to appear under his care, The chief responsibility has been his for seven years, and while the work has been in many ways congenial and he lays it down not without regrets, it has become clear that it is no longer possible for him to harmonize it with other pressing duties. The burden must now be placed upon younger shoulders.

The new Editor, the Rev. J. L. Dearing, D.D., will bring to the work a wide knowledge of missions in the Far East which will serve him in good stead in his judgment of Japanese questions. There can be no doubt that he will be accorded not less generous support than that which the present Editor has so long enjoyed, and which he gratefully acknowledges.

DANIEL CROSBY GREENE,
Editor.

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CHAPTER I.

FOREIGN AFFAIRS.

In preparing this survey in previous issues of THE CHRISTIAN MOVEMENT, it has been the custom to disregard the calendar year and include matters of interest and importance which may have occurred up to the time of publication.

Hence two notable events belonging to 1910 are recorded in the Appendix to Part Second of the Eighth Annual Issue. These were the Russo-Japanese Convention of July 4th, 1910, and the Annexation of Korea.* Both became publicly known too late for editorial comment.

THE RUSSO-JAPANESE CONVENTION.

The Russo-Japanese Convention, looked upon as an instrument for the regulation of the relations of the two countries, with especial reference to their mutual interests in Manchuria and Northern Korea, is a document of great importance and would appear to be bearing good fruit in removing, or at least lessening, the suspicion and distrust which were the

* See Appendices viii. and ix. Part Second, Eighth Issue.

natural outgrowth of the late war. To regard it, as associated with a secret agreement which insures Japan a free hand for military enterprises in other directions is quite absurd. Though some writers would appear to take this view, probably no one really familiar with Far-Eastern conditions has ever entertained it. We may hope that a *modus vivendi* reasonably acceptable to both parties may be maintained; but it is hardly to be expected that Russia will in the near future grant such guarantees of a permanent peace as would, in the eyes of Japan's military leaders, justify Japan in weakening herself by any serious conflict with a foreign power.

The purpose of the Convention is to secure a reasonable unity of policy regarding railways and to confirm the *status quo* in Manchuria and in China proper. This purpose is honorable to both parties and does not necessarily conflict with the interests of other Powers in Manchuria.

The Annexation of Korea.

As regards the Annexation of Korea, neither the space at the Editor's disposal nor the purpose of this annual will allow an adequate discussion of the merits of the measure. From a purely administrative point of view, the new régime is a great improvement. There is a singleness of responsibility which inevitably makes for increased efficiency on the part of the government, and the general testimony seems to be that the government is on the whole better for the material interests of the people. It is understood that the taxes are somewhat lower than under the native rule, while the money collected from the people is manifestly used for their benefit. The means of

communication, both railways and the highways, are being steadily extended; water works are being provided for the larger towns; the health of the people is promoted by various sanitary measures; the common school system is being slowly perhaps but steadily extended; and justice is administered by a well-organized judicial system. Communication with the outer world is also being rapidly improved and within the present year, it is said, the railway from Fusan, via Seoul, Antung, Mukden, and Harbin will constitute the quickest route to Europe for travellers from Southern Japan.

To the foreign observer, the administration of the present Governor-General, Count Terauchi, appears to have met with very marked success. He certainly has shown himself a skilful administrator and is winning commendation from unexpected quarters. How far this relatively peaceful exterior indicates real progress toward the reconciliation of the Koreans to the new arrangements, it is not possible to say.

The following quotation from the annual address of the Chairman of the Yokohama Foreign Board of Trade is valuable testimony from one in close relation to business interests in the peninsula:

"When it is considered that that unhappy kingdom had been the direct cause of two great wars, which have cost this country hundreds of millions of dollars, and hundreds of thousands of human lives, it is not to be wondered at that drastic measures should have been decided upon in order to obviate the possibility of further similar calamities in the future. Japan having accepted sovereignty over Korea, it now remains to be seen what success she will have in assimilating an alien, and, to a considerable extent, antagonistic people. This is a task calling for the

exercise of a great amount of patience, perseverance, and sympathetic consideration; but the results possible of attainment are certainly commensurate with any efforts that may be forthcoming.

"An event of such great importance as the one above described might well have been expected to have had some disturbing influence on the political, financial or industrial conditions of the country interested; but in the present instance this was fortunately not the case, and this fact speaks volumes for the successful issue of the negotiations leading to the annexation."

Naturally there are yet many things which need attention and many wrongs to be righted. There is still room for the critic who know how to direct his criticism to specific abuses in a candid spirit. Such criticism will be supported by the public sentiment of Japan. There are, it must be admitted, unprincipled Japanese, too many of them, who measure the success of their Government's Korean policy by purely material standards; but such men do not represent the national purpose. The Japanese people, while regarding the annexation of Korea as essential to the safety of their country, do not intend that its people shall be exploited in a selfish spirit. The sentiment of the nation is healthy, and, while its restraint may not be so directly manifest in the conduct of the Japanese residents in Korea and Manchuria as might be wished, it is bound to make itself effective in the end.

At a meeting of the provincial Governors of Japan recently held in Tokyo, the Governor-General of Korea, Count Terauchi, made an address giving an account of the situation in Korea. In summing up his remarks he is reported to have said that the aim

of the Korean administration was to give the people means of subsistence, and make secure their lives and property and thus give them the benefits of civilization. Therefore, organs of administration were simplified and business was transacted with despatch; the people were given new employment in industries; roads, railways, harbors etc. were to be opened to facilitate intercourse, and, financial facilities were to be extended. Good healthy immigrants and honest merchants were welcome to the peninsula, but the Government would show no hesitation in expelling those who would disturb the peace and order of the territory, or proved themselves injurious to its economic advancement.

In saying this Count Terauchi unquestionably spoke for the nation.

One of the main objects in view in the annexation of Korea was to prepare the way for the abolition of extra-territoriality. The difficulties of administration were seriously increased by the extra-territorial jurisdiction of the Foreign Powers. If one wishes for illustrations of such difficulties, he may find them in abundance in Lord Cromer's "Modern Egypt."

After reading that book which appeared about two years before annexation was consummated, one is tempted to hold Lord Cromer, albeit unconsciously on his part, responsible for it, so closely analogous is the situation in Egypt under the "Capitulations" to that which prevailed in Korea during the Japanese protectorate.

The Revised Treaties.

The treaties between Japan and the various Powers of Europe and America which came into

force in 1899, were to be subject to revision at the end of twelve years, provided due notice were given. Japan gave the stipulated notice and negotiations looking to a revision have been in progress. Owing to the delay in ratifying the treaty of 1894, on the part of the Senate of the United States, it appeared that the twelve years term, so far as that particular treaty was concerned, would run from 1900 to 1912. Happily whatever claim the United States might have had was waived, and the new treaty with Japan was signed February 21st, thus making it the first in the new series.

In this treaty there was no reference to the question of immigration or to the permanence of the leases on the so-called concessions of the open ports. The first of these omissions received much comment both in America and in Japan. But prior to the ratification of the treaty, a written assurance was given by the Japanese authorities that the same careful restriction of emigration to the United States which has prevailed during the past few years would be continued. That the present regulations are rigidly enforced is shown by the statistics of the Immigration Bureau of the United States. This is confirmed by the experience of those who have sought to aid Japanese who for legitimate reasons have wished to secure passports. It may be questioned whether the most extreme exclusionist in the United States would favor the degree of rigidity with which the regulations are enforced by some of the provincial authorities, and it is understood that their adverse decisions are never overruled by the authorities in Tokyo. We are authoritatively told also from Washington*

* Representative Knowland of California as reported in the *New York Sun.*

that "from July 1, 1908, to March 1, 1911, 7,501 Japanese arrived at United States ports, while 14,195 sailed for Japan. This doesn't look like an invasion. In Hawaii, concerning which Territory much concern has been expressed, there were 4,348 arrivals and 6,268 departures. In other words 6,696 more Japanese left continental United States than arrived, and 1,918 more left Hawaii than came into the Territory. Taking the combined figures for both the United States and Hawaii, 8,612 more Japanese took their departure for the empire of Japan than left that country during the period mentioned for both the continental United States and the Territory of Hawaii."

There can be no question as to the fidelity of the Imperial Government in fulfilling its pledges regarding this matter. Neither on the part of the intelligent men in society at large is there any serious irritation at the exclusion policy *per se*. They may regret that they or their friends cannot avail themselves of the opportunit es for rapid advancement which America offers; but they appreciate the economic difficulties which the situation in California presents to the wage-earning classes, and they admit, too, that Japan's reputation suffers from the unhappily large proportion of the rougher elements of Japanese society in the communities on the Pacific Coast. Their complaints are directed solely against what they regard as an unjust discrimination against their countrymen on racial grounds.

The attempts to render this emphasis upon racial difference less objectionable, by words of praise for various admirable qualities belonging to the Japanese people, have not met with success. No race which has attained the stage of self-consciousness which

Japan has reached will be content while shut out from a fitting share in the family of nations.

The difficulties which have arisen on the Pacific Coast no more necessarily point to a difference of race than did the feuds between the Scottish clans, or the similar feuds among the mountaineers of the Alleghanies in the United States.

The Pacific Coast problems are economic in their origin and unfortunate though they are, they can be discussed and relieved without appealing to racial prejudices. Temporarily such measures as the Japanese Government is using may be justifiable, but the real solution should be found in general legislation with a view to checking the tendency to the formation of groups by immigrants of whatever race; for such groups inevitably respond but feebly to the general public sentiment of the community around them. But this evil is of larger proportions and is not less likely to prolong itself, in the case of certain immigrants from Europe.

To assert as some have done that the racial incompatibility of the Japanese cannot be overcome in three generations savors too much of prophecy to find a place in serious argument. It reminds one of the boy who claimed that peeled poplar when used for fence poles would last a hundred years, saying that his father had frequently tried the experiment.

The question of the permanency of the so-called permanent leases in the old-time concessions, while it has not been widely commented upon abroad, has excited much interest, not to say anxiety, in Japan. It is feared in many quarters that the Japanese Government is seeking to gain the consent of the Treaty Powers to a radical change in the conditions upon which these leases are held. Whatever may be

the plans in mind, on the part of the Japanese authorities, there has been no evidence of any purpose inconsistent with due respect for the rights of the lease-holders. It would appear that proposals of the Japanese Government are under discussion at certain of the Foreign Offices of Europe; but there is no public knowledge of the probable outcome, nor, for that matter, of the precise nature of the Japanese proposals.

The Treaty with Great Britain bears date of April 3rd, though like that with the United States it will come into force July 17th Its chief characteristic is the detailed conventional tariff which it includes. Great Britain being essentially a free-trade country there was little opportunity for tariff concessions on her part. To prevent serious disadvantage to her commercial interests which it was feared might result from Japan's general tariff, recently revised, this special conventional schedule, embracing a considerable number of British exports to Japan, was agreed upon and made an essential part of the Treaty.

As this volume goes to press the number of treaties revised includes those with Germany, Spain, Sweden, Norway, and Switzerland. Provisional treaties or conventions have also been entered into with Belgium, Italy, Denmark, and Holland.

Japan's interests in Manchuria are the chief disturbing element in her international intercourse. Much the same difficulties have been created there as in Korea, from the presence of a large number of adventurers of unprincipled character, some of whom followed the army and remained after the army was withdrawn. Others no doubt have followed these and have availed themselves of the necessarily more or less inchoate

judicial arrangements to gain financial advantage by lawless methods.

Furthermore, one would hesitate to aver that the Japanese local officials have always adhered strictly to a policy of justice and moderation. Certainly there has been a conflict of jurisdiction between the Japanese and Chinese officials causing at times no small irritation. This conflict seems less serious than a year ago, and apparently a *modus vivendi*, if not a full mutual agreement, has grown up which will lessen the danger of future collisions.

The Central Government declares its adherence to the principle of the open door in Manchuria ; but the memory of the forced evacuation of the Liaotung Peninsula at the close of the war with China renders the Japanese people distrustful of plans of the Western Powers, which deal even indirectly with Manchuria. The so-called Four Power Loan recently arranged and made a lien upon the revenues of Manchuria has caused not a little irritation ; but it is hoped that this will soon wear away.

Certainly all responsible Japanese desire peace and no effort will be spared which gives promise of allaying irritation. From every point of view, peace is essential to the well-being of Japan and the statesmen who are charged with the conduct of her international interests understand this most clearly. No conceivable advantage which even a victorious war could bring would offset the enormous losses which it would inevitably entail. Whatever a few light-minded Chauvinists here and there may say, it is safe to assert that they have no influence in Government circles. The talk of war between Japan and America, wherever it may originate, can be dismissed as an idle tale.

The Japanese have taken an active part in the investigation of the various questions connected with the Pest in Manchuria. The number of physicians expressly engaged for this work, besides 55 resident physicians and 6 detailed from the army, has been 52, making a total of 113. The well known bacteriologist, Dr. Kitazato, was made chairman of the international conference gathered for this purpose.

The following tribute to a Japanese physician one of those who so vigorously fought the pest, is credited to the Fakumen correspondent of the *North China Daily News:*

Writing on March 8, he says:—"The whole situation has been altered through the efficiency, energy, and courage of one man. A month ago matters were going from bad to worse, in spite of the best intentions on the part of those in authority. The essentials of success were lacking—knowledge and determination. On February 10, Dr. Morita, who is employed by the Chamber of Commerce to conduct the Public Hospital, arrived back in Fakumen in response to an urgent wire. He had obtained leave to pay a visit to his home in Japan. To combat the scourge he left the bedside of his dying father and returned to Manchuria. Forthwith he announced his ultimatum. If his plans were accepted by the authorities, he would remain, otherwise he would not stay. Many consultations were held. Dr. Morita carried his point. Day and night he worked, personally inspecting the work of disinfecting houses, visiting the Plague Hospital, insisting on the supervision of business and the isolation of the town. A fortnight after he set foot in Fakumen, the plague had ceased to appear anywhere except in the Contact Hospital. As an example of the doctor's energy, it may be mentioned that when

he came to our end at noon on February 13, to inoculate that first batch of residents, he had not had time to get his breakfast. While he was consuming a hasty meal, a mounted messenger arrived in haste from the yamen to request the doctor's presence there. The authorities were waiting for him. Fortunately, our Prefect was not hindered by any foolish scruples about Japanese aggression. He agreed to perform practically everything Dr. Morita recommended.

"On February 17 a cremation began. The ashes are put in a small box labelled and ready for the relatives to claim. If strong objections to cremation are offered, the friends are allowed to have the bodies buried eight feet deep. Considerable difficulty was experienced in hiring attendants to look after the patients in the Plague Hospital, as, owing to neglect of orders, one after another of the attendants died. The most important part of the scheme of prevention was the stoppage of business and the barricading of the town. When the doctor arrived from Japan, a theatre was in progress. But soon all opposition from the merchants was overcome.

"By February 23 the scheme was fairly complete. Shops were closed to all except the most necessary business. Stalls were forbidden to appear on the street. A plan for preventing even necessary food purchases in any other way than by authorised agents, appointed at one or two places, was talked of, but not enforced. Then, as to isolation, not only are laden carts diverted three *li* away, when not meant to unload at Fakumen, but even merchandise intended for local use is deposited meantime in places at the outskirts. All roads and lanes of exit (the town is not walled) are fenced in with high wooden railings,

which prevent all passage. At the four gates a careful watch is kept both by police and honorary inspectors. For entrance to the town, seven days' quarantine is required. Millet-stalk carts, however, are permitted to come in with one driver each for the day, a pass being issued for each cart. In the centre of the town there are also barricades, dividing the west from the infected east. To pass these during part of the day is possible on presentation of a certificate, of which every house in town has received a copy.

"These measures are the more necessary because four villages in the neighbourhood were seriously affected. For example, one well-to-do family of thirteen persons was wiped out. Their house was burnt by order. But even in these villages the disease has ceased to appear, owing to Dr. Morita's methods and personal inspection. Word has been received of a village fifty *li* east near the Liao River, where the population has been decimated and the bodies are lying unburied. The Contact Hospital is about to be closed, being no longer required. Houses of detention are being opened at each of the four town gates. On March 6 the total number of deaths in Fakumen and the four infected villages was 372. The highest daily death-rate was given as thirteen (not much higher in proportion than Mukden) though possibly it may have gone as high as twenty. An experiment was tried by the doctor on a plague patient. The injection of Japanese serum prolonged the patient's life for one day, but failed to effect a cure. In conclusion the Chinese have had an object of brotherly help and unsefish devotion. It is not too much to say that Dr. Morita has saved Fakumen."

CHAPTER II.

DOMESTIC AFFAIRS.

In the narrower sphere of the political and social life of the nation, the one event which overshadowed all others was the discovery of an anarchist plot against the Imperial Family. In the month of January twenty-six persons were found guilty, and twelve suffered the penalty of death. The others had their sentence commuted to imprisonment for life.

The trial while not open to the public was not secret in the usual acceptation of the term. Not only were the accused allowed a numerous and able counsel, but other persons, especially men familiar with legal procedure, were present at the trial. The counsel appear to have been accorded full liberty in their presentation of the defence; and though there has been criticism of the degree of privacy insisted on by the Court, the trial was in accord with the established procedure and appears to have been conducted with due regard to the rights of the defendants.

As a matter of course, this affair deeply moved the whole nation. Its influence is especially apparent in

the Departments of Education and of Home Affairs. Teachers have been warned to use the greatest diligence in guarding their pupils against socialistic influences and instructed to cultivate in them more strenuously than ever a spirit of reverence for their ancestors, and more especially for the Imperial House.

The police, under instructions from the Minister of Home Affairs, are on the alert to detect socialistic tendencies among the people. At the same time, those in authority have taken pains to declare that their antagonism is directed solely against such socialists as seek to advance their theories by means of force.

Since one or two of those convicted of conspiracy had been connected with Christian churches, it was not unnatural perhaps that the Christians should in some quarters have fallen under suspicion; but there are no truer patriots or more loyal subjects than the Christians. It seems strange that, while this distrust of Christianity has been aroused, the leader of the conspiracy should have spent his last hours in writing a book against Christianity, which has since been published and widely circulated. There is little reason to fear any serious check upon the growth of Christianity as a result of this effort to created prejudice against it.

In the political world, in the more restricted sense, the alliance of the Government with the *Seiyū Kai* (The Friends of Constitutional Government) as the more moderate of the two liberal parties is called, has been the great event of the year. This is by far the strongest of the parties represented in the Diet and, with the help of a certain number of the independents, whom it can usually attract to its standard, controls

the lower house of the Diet. This alliance could only be secured by a compromise, but the Government was able to carry out the main features of its programme.

The Government laid the greatest stress upon its policy of rapidly reducing the War debt, the reduction proposed for the current fiscal year being ¥65,000,000. This feature of the Budget met with much opposition on the ground that a more easily graded scheme, accompanied by reduced taxes would better promote the interests of the country; but the Government carried the day.

According to an official investigations the total amount of national loan bonds stood at ¥2,650,395,115 at the end of the fiscal year 1910, namely, an average per capita of ¥49.14. With interest added the sum is about ¥51.49. The following shows the national debt and amount per capita :—

1900	486,464,155	10.24
1901	502,226,140	10.42
1902	530,180,881	10.85
1903	636,989,871	12.82
1904	1,436,949,177	28.69
1905	2,242,001,372	44.26
1906	2,420,256,082	47.31
1907	2,254,346,452	43.49
1908	2,228,308,822	42.36
1909	2,582,303,313	49.10
1910	2,650,395,115	49.14

The destructive floods of last year led to a deepened interest in a plan which has been in mind for many years, namely, for more systematic riparian work with a view to diminishing the heavy losses sustained each

year from floods. The statistics on page 633 of the eighth issue of THE CHRISTIAN MOVEMENT will indicate how serious this matter is. This scheme is to be taken up in earnest and gradually, it is hoped, these disasters will be reduced to relatively small proportions.

The Government has fixed upon a programme for the adoption of the standard guage for the railways of Japan. No doubt the military argument has great weight with many advocates of this measure; but there can be no question that the country is rapidly outgrowing its railway system. The capacity of the railways could be considerably increased without changing the guage; but it is believed, that the day is already in sight when nothing short of a change of guage will meet the demands of the traffic. It is urged naturally, that the longer the change is deferred the more expensive it will be.

The *Seiyū Kai*, upon whose aid the Government must rely, was, however, unwilling to have the work undertaken this fiscal year, and in deference to the wishes of this, the controlling party in the Diet, the matter is postponed until 1912.

The following table from the *Japan Mail* of April 22nd, indicates the Government's programme for widening the guage of the railways. The figures refer to the prospective yearly expenditures on this account.

Year.	New Construction.	Converted.	Total.
1912.....	Y 4,500,000	Y 3,200,000	Y 7,700,000
1913.....	6,000,000	3,200,000	9,200,000
1914.....	10,000,000	3,200,000	13,200,000
1915.....	13,000,000	2,800,000	15,800,000
1916.....	14,000,000	2,900,000	16,900,000
1917.....	15,000,000	2,700,000	17,700,000
1918.....	25,000,000	1,900,000	26,900,000

Year.	New Construction.	Converted.	Total.
1919.....	27,000,000	1,900,000	28,900,000
1920.....	27,000,000	1,830,000	28,830,000
1921.....	30,000,000	1,830,000	31,830,000
1922.....	30,000,000	1,830,000	31,830,000
1923.....	24,051,000	1,830,000	25,881,000
Total...	Y225,551,000	Y29,120,000	Y254,671,000

In addition there were 204 miles of light railway, representing a capital of Y10,115,000. Ten other light railways were awaiting charters.

The Japan Times gives the following words of praise for government management of the railways, quoting from *Engineering* of London (April 14th), though it should be premised that local opinion is not altogether unanimous on the subject.

"It is admitted by those who are competent to judge," says this paper, "that Japan has obtained as much as, if not more than, any other country for the money she has expended on her railways, 90 per cent. of which are now owned by the State." To quote further:

"When railways were inaugurated in Japan, in 1872, they were undertaken directly by the Government, and this was continued for some years, when a great railway boom took place, and limited liability companies were formed for carrying out the extended plans which were made. The Government never, however, allowed the railways to drift entirely into the hands of private companies, as there was a strong feeling that such important national concerns should be worked in the interests of the nation, and there appears always to have been a reservation on the part of the Government in the rights granted to private companies, which made the purchase of the railways by the State in 1907 a less difficult question to deal with

in Japan than it has been in other countries. The State seems to have made a good bargain, and the purchase was carried out on terms which were advantageous to the nation and fair to the sellers, although nothing was paid either for watered stock or for promoters' profits. The owners were given six-per-cent. bonds for their interests, but these bonds may be retired and four-per-cent. bonds substituted therefor. After the nationalization the receipts increased by leaps and bounds, as the result of the increase in the running mileage, the total receipts for the year immediately following the nationalization having reached 80,000,000 *yen* [about $40,000,000]. The business expenses of the Government railways also increased greatly, amounting, as they did, to over 40,000,000 *yen*, the increase being chiefly due to the more complete arrangements for management which have been made."

Among the bills sent up to the Peers by the House of Representatives was one providing for universal suffrage. It had been strongly opposed in the lower house, but it passed by a substantial majority. The upper house, however, rejected the bill by a most decisive vote. Foreign opinion in this matter was distinctly with the upper house, though some of the conservative opinions brought out in the debate in that body were most unhappily expressed and indicated an attitude toward the lower classes which is deeply regrettable.

The number at present possessing the right of suffrage, in national elections, according to the census of December, 1908, was 1,582,676. In prefectural elections the number rises to 2,434,256.*

* Tokei Nenkan, 1910, pp. 928-9.

Another important piece of legislation is the new factory law, the text of which is to be found in the Appendix to this volume. The intention of the Government was to procure a much larger degree of protection for the laboring classes, especially for young people and for women; but it was forced to yield to the conservatism of the Diet.

The law places the limit of labor permitted women and young people at twelve hours a day; but in special cases during the next fifteen years the number of hours may, with the consent of the authorities, be increased to fourteen. No children under ten years of age can be employed, and no new children taken in under twelve; though both these rules are subject to exceptions, where the work is light and simple, under certain specified conditions.

The law marks an advance, but it is disappointing to disinterested observers.

Official Statistics of Christian Churches.

According to *The Government Gazette* of April 1, 1911, the number of Christians was as follows:—

Roman Catholics	62,158
Eastern Church	15,098
Nihon Kirisuto Kyokwai (Presbyterian) ...	17,049
Kumi-ai Kyōkwai (Congregationalist) ...	14,606
Nihon Seikōkwai (Episcopalian)	13,008
Nihon Methodist Kyōkwai	11,092
Baptists	3,402
Fukuin Kyōkwai (Evangelical Asscciation)..	933
Bifu Kyokwai	780
Jiyu Bi-i Kyōkwai (Free Methodist) ...	498
Lutherans	442

United Brethren	412
Fukyu Fukuin Kyōkwai (Universalists) ...	202
Nihon Dojin Kirisuto Kyōkwai	200
Friends	717
Kiristo Kyōkwai (Christian Church) ...	1,232
Christian Kyōkwai	658
Salvation Army	787
Scandinavian Alliance	225
Christian and Missionary Alliance	150
Seventh Day Adventists	141
Hepzibah Faith Mission	77
Other Churches	130
Unorganized Christians	2,511
	146,508

These statistics are those of December, 1909.

Of the 62,158 R. C. Christians, 35,834 are said to belong to Nagasaki Prefecture. This is largely owing to the continuing influence of the work of Xavier and his associates and successors, of the 16th and 17th centuries.

CHAPTER III.

THE BUSINESS WORLD.

The Chairman of the Yokohama Foreign Board of Trade, D. H Blake, Esq., in his annual address last April gave on the whole a hopeful view of the commercial situation. A few quotations will indicate his judgment on several matters usually discussed in this section of THE CHRISTIAN MOVEMENT.

In his summary of trade conditions during the year 1910, Mr. Blake said :—

"The total trade of the country for 1910 reached the record figures of ¥922,662,804. Imports and Exports were respectively ¥464,233,808, and ¥458,428,996.*

"These figures appear to indicate a reasonably healthy condition of affairs, and serve to demonstrate that the country has finally emerged from the period of depression which began with the collapse of the industrial hysteria resulting from the successful issue of the Russo-Japanese War. They are also of value

* The total foreign trade for the first six months of 1911 was *yen* 512,954,000. Of this amount, imports were *yen* 308,207,000. and exports *yen* 204,747,000. The large excess of imports being due chiefly, it would appear, to the desire to fully stock the market before the new tariff should come into force, July 17th.

as showing the potentialities of the foreign commerce of Japan. It is far from my idea to imply that the trade of 1910 was in as flourishing a condition as we could have wished; but, compared with the several previous years, it showed a marked improvement, and furnished grounds for the hope that better things were in store for us in the future.

"The most noticeable feature in the export trade is the enormous increase in shipments of yarn, and it is now fairly safe to assume that the Japanese mills are gradually but surely capturing the China and Manchuria trade in this article.*

* The following regarding the spinning industry is from *The Japan Times* of April 1st. The importance of this branch of manufactures warrants its insertion here.

The *Toyo Keizai* (*Oriental Economist*) has published an article reviewing the progress of the cotton spinning industry during the ten years ending 1910. The fortunes of this staple industry of Japan, writes the economic periodical, have been varied in recent years. The development of the industry has been more or less restricted. However the result of the business for the last decade shows that it has on the whole, increased as may be seen from the following table:—

[One kwamme=8⅓ lbs.]

Year.	Paid up capital. (1000 yen).	Ginned cotton consumed. (1000 kwamme)	Output. (1000 kwamme)	Daily average of spindle operated. (1000)
1901	36,690	38,681	33,115	1,181
1902	34,459	44,286	38,458	1,301
1903	34,405	45,521	39,120	1,290
1904	34,699	40,157	34,569	1,306
1905	36,991	50,516	44,137	1,402
1906	40,612	53,079	46,187	1,441
1907	55,284	54,707	47,322	1,500
1908	52,417	49,496	42,864	1,402
1909	64,501	58,758	50,051	1,569
1910	—	64,493	56,438	1,737

	Average putout per spindle. (kwamme).	Average No. Operatives per day. (Male).	(Female).	Average output per capital. (kwamme).
1901	28.0	13,481	49,540	52.6
1902	29.5	14,375	57,513	53.5
1903	30.3	13 160	57,136	55.6

"A word with regard to Raw Silk, which still remains the banner export of the country, may not be amiss. The crop was a most satisfactory one, both

1904	26.6	10,967	52,115	54.7
1905	31.5	12,183	53,728	67.0
1906	32.0	13,032	59,281	63.9
1907	31.5	14,879	62,001	61.5
1908	30.6	15,265	58,960	57.8
1909	31.9	16,843	66.664	60.0
1910	30.7	18,266	75,613	60.2

	Coal consumed.	Daily average wages.		Count of Yarns.		
	1000 tons.	Male, sen.	Female, sen.	Finest.	Coarsest.	Average.
1901	374	32	21	80	10	21
1902	430	32	21	80	10	18
1903	400	33	21	80	10	18
1904	397	34	21	80	10	18
1905	439	36	22	80	6	18
1906	476	38	24	80	6	20
1907	489	41	25	80	6	21
1908	507	44	27	80	6	21
1909	526	42	26	92	8	21
1910	556	43	27	89	10	21

The data given above are taken from the Government Annual Statistics, for the years up to 1908, while the data for 1909 and 1910 are from the report of the Spinners' Union.

As shown in the table the business suffered a check in the year of the outbreak of the late war, and also in 1908, when the boom of the preceding years was followed by reaction. Activity was restored the following year, and in volume of output a new record was established.

The working efficiency per spindle and operative also shows good results though improvement in this direction was interrupted in 1908 when the Union agreed upon a restriction of the output. In 1906, a year of feverish business activity, the working efficiency per spindle reached 32 kwamme, the highest so far recorded. The spindle efficiency was necessarily affected by the adoption of the restriction arrangement of 1908, and though there was some improvement in this respect with the increase of exports to China, the spinners, made timid by past experience, contented themselves with withdrawing the restriction for a few months only last year. When they enforced the restriction once more, as they soon did, it was extended to yarns of finer counts whereas previously it covered only the coarser yarns under No.

as regards quality and quantity. The exports from July to December reached the record figures of 89,424 bales, valued at ¥79,922,246. While prices realized

20 count. This efficiency rate of operatives is on the whole parallel to that of the spindles. The higher figure shown in 1910 than in the preceding year should rather be attributed, according to the journal, to the increased efficiency of the operatives.

In tracing the progress of work of last year, it is found that the highest point was reached in the month of May. From that time the tendency was downward until September when there was an improvement which was retained until the end of the year. The situation in December was fairly satisfactory.

	Average Daily No. of Spindles, operated. (1000)	Output of yarns. (1000 kwamme).
January	1,710	4,434
May	1,775	4,915
December	1,747	4,649

	Average per spindle. (kwamme)	Average daily No. of operatives.	Average output per capital. (kwamme)
January	2.5	95,257	4.6
May	2.8	96,877	5.1
December	2.7	94,211	4.9

On the whole the spinning industry may safely be regarded as having emerged from the state of depression in which it has been for many years past, and to have reached a condition of normal activity. In view of this if our spinners take advantage of this favorable turn, and push their business with vigor, instead of following their present policy of excessive caution and of being contented with small immediate profit, they will without doubt be richly rewarded.

Since the Rice Crop has always been considered the especial index of commercial prosperity in Japan, the following extract from *The Japan Mail* (February 9th) is appended.

"Official statistics with regard to the rice crop for last year as compared with previous seasons have now been published. They are as follows:—

	Koku.
1901	46,914,434
1902	36,932,266
1903	46,473,298
1904	59,430,221
1905	38,172,560
1906	46,302,530

by the Japanese could not be considered altogether satisfactory, they showed some considerable advance over the previous year. The proportion of shipments by Japanese firms shows a small increase in the European business, and a slight decrease in the American.

"Turning to Imports, we find that a considerable number of articles show a pronounced increase over the previous year. Among the more important are Raw Cotton, Wool and Woollen Yarn, Woollen Textiles, and Iron. With regard to the first-named article, the increase amounts to the enormous sum of ¥51,000,000. This is in a measure explained by the large volume of export business in yarns and other cotton manufactures; but there must also have been a great improvement in the domestic trade, otherwise it is impossible to reconcile the great difference between the import and export figures.

"The only serious calamity that befel the country in the course of the year was the disastrous floods which occurred during August and September. Fortunately there was no great loss of life; but the pecuniary loss, owing to the inundation of rice fields, the washing away of bridges and railway

1907	49,052,065
1908	51,933,893
1909	52,437,662
1910	46,632,593
First estimate	48,725,597
Second estimate	47,474,889
Average year	49,038,401

It will be seen from the above that the crop in 1910 was 11 per cent. less than that for 1909 and 4.9 per cent. less than the yield of an average year."

It is true, that with the gradual expansion of Japan's trade and industrial interests, agriculture does not possess the same dominating position it once held, yet even now a large sentimental influence attaches to the rise and fall of prices in the rice market.

embankments, the flooding of manufacturing districts, with the consequent destruction of raw and manufactured materials, was very considerable. Many thousands of people were rendered homeless and destitute, and the necessity for assistance was urgent. As in previous cases of national calamity, this Board opened a subscription among foreign residents, with the result that upwards of ¥20,000 was contributed. It was thought at the time that the losses sustained by manufacturers and merchants were not so serious as to cause any disturbance in the industrial and financial markets; but it developed later that the dividends of a number of public companies showed considerable reductions, and further, a number of failures occurred, all of which were attributed, either directly or indirectly, to losses sustained on account of the floods. As this calamity, at least as far as Tokyo was concerned, was mainly due to the inadequate protection of river embankments, it is hoped that the Government will take immediate steps to provide against a similar disaster in the future."

For many years past the Japanese mercantile corporations have been increasing their share of the foreign trade of Japan. The foreign community of Yokohama has viewed this growth of what it is the fashion to call "direct trade" with no little anxiety and many have feared that the day could not be distant when the foreign intermediary would be practically eliminated. In THE CHRISTIAN MOVEMENT, No. V., the position was taken that the history of the trading communities on the Continent of Europe seemed to show that while there might be a relative decline in the foreign traders' share of the total trade, the aggregate of their business would

show an absolute increase.* It is a pleasure to see this forecast confirmed by one so well informed as the Chairman of the Board of Trade. He says:

"Several of my predecessors in office have called attention in their annual remarks to the important item of direct trade. This is indeed a subject of the utmost importance to all of us, for there is no combatting the argument that every dollar's worth of direct importation means just that much loss to the trade of the foreign merchants in Japan. There are no figures available to show the volume or proportion of direct business, but personally I am not pessimistic on the point. There is little doubt but that the volume of direct business increases from year to year, but I question if it is in the same proportion as the increase in the total trade of the country. I feel confident that every foreign merchant gives the most careful consideration to this subject, and consequently each one is in a position to determine for himself whether he is gaining or losing ground. It has been predicted for the last twenty years that the foreign merchant would ultimately be displaced by the direct importer; but we are still here, and as long as we conduct our business on business principles, there is no reason why it should not be possible for us to remain. The unquestioned advantages that we have over our direct competitors are larger capital, better knowledge of and facilities for finance, a closer association with manufacturers and producers abroad, better trade organization, and a wider experience in business affairs. With such advantages, we should certainly by able to hold our own in any reasonable or legitimate competition.

* See the article on *The Foreign Communities in Japan*, in the Fifth Issue of THE CHRISTIAN MOVEMENT, pp. 66.

"Partly as a result of an over-estimate of the significance of the movement for direct trade, and partly because of the recent transfer of the head offices of certain large firms from Yokohama to Tokyo, it has been held in certain quarters that Yokohama's pre-eminence as a trading port is soon to pass away. Kobe has been a close rival for some years past and the small port of Shimizu bids fair to become the chief centre of the tea trade of Japan." Regarding this subject, the Chairman goes on to say:

"There are some who would have us believe that the city is already in a state of decadence, and that its importance as a shipping and commercial centre is rapidly diminishing. Personally I do not share these views; but, on the contrary, I am a firm believer in the future prosperity of the place. It must, of course, be admitted that certain lines of business can be conducted more satisfactorily and successfully in Tokyo than in Yokohama, and some firms may find it expedient to remove there; but that there should be any general exodus of foreign merchants from Yokohama appears to be a very remote possibility. New Customs Docks and Warehouses, the superior of which it would be difficult to find anywhere in the world, have recently been constructed at a very considerable cost, and there is now in process a scheme of development looking to their further extension and improvement. It is also intended to extend the breakwater, in order to enlarge the space available for the anchorage of vessels, and to carry on a systematic dredging of the harbor to an average depth of thirty-five feet. Further, a more commodious and pretentious Railway Station is to be built, and it is to be hoped that a better train service to and from Tokyo will follow.

In addition to the above, we have the Japanese Economic Society, composed of the most influential and public-spirited men in the city, and presided over by an able and energetic Mayor. The object of this organization is to encourage legislation for the advancement of the interests of the city, and the work already accomplished gives promise of still greater things in the future. Finally, the importance of Yokohama as a shipping centre cannot be over-estimated, a fact that will be still further emphasized by the opening of the Panama Canal only a few years hence."

The following statistics kindly furnished by the Mayor of Yokohama would seem to support the same view.

TABLE SHOWING THE ORIGIN AND NUMBER OF THE FOREIGN RESIDENTS OF YOKOHAMA 1901–1910.

	1901.	1902.	1903.	1904.	1905.
Austria	25	27	26	35	45
Armenia	8	1	1	1	—
Belgium	7	8	9	9	8
Chili	1	1	1	1	—
China	3,664	4,780	5,010	7,142	5,334
Chosen	2	2	2	2	2
Denmark ...	33	29	34	34	35
France	123	133	159	168	205
Germany ...	214	245	286	310	340
Great Britain	968	992	1,124	1,186	1,316
Greece.....	3	1	1	1	1
Italy	21	25	35	35	39
Holland	31	41	45	52	35
Peru	1	2	2	2	1

Portugal.....	74	77	118	123	104
Russia.....	18	29	31	4	29
Spain	17	35	62	108	32
Sweden } Norway } ...	17	22	21	22	16
Switzerland..	77	65	84	98	93
Turkey	1	7	11	13	12
United States.	484	495	584	621	661
Total	5,789	7,017	7,646	9,967	8,308

	1906.	1907.	1908.	1909.	1910.
Austria	45	47	61	66	69
Armenia	—	2	2	2	2
Belgium	9	11	11	8	7
Chili	1	1	1	1	1
China	5,748	5,944	6,109	6,280	6,217
Chosen	1	—	3	3	3
Denmark ...	36	39	38	41	42
France	211	204	202	243	258
Germany ...	357	369	385	423	436
Great Britain.	1,407	1,466	1,533	1,572	1,590
Greece.....	1	—	1	1	1
Italy	33	35	41	48	46
Holland	35	38	35	38	38
Peru	1	1	1	1	1
Portugal.....	104	106	128	141	138
Russia.....	43	45	63	61	58
Spain	34	33	36	38	10
Sweden } Norway } ...	19	17	11 10	10 12	9 114
Switzerland..	99	101	101	105	32
Turkey	14	25	30	30	38
United States.	698	725	786	822	813
Total	8,896	9,209	9,588	9,946	9,923

In the same address reference is made to some of the difficulties with which the foreign merchants have to contend. The first grows out of the unfortunate number of what appear to be fraudulent bankruptcies, on the part of Japanese merchants. Perhaps in a proportion of these cases, the difficulty lies in a certain light-heartedness rather than deliberate intent to defraud; still the effect is the same and the need of remedial measures is in either case equally imperative.

The complaint is made that the evil doers too often escape punishment. This is sometimes due, it would appear, to the unfortunate emphasis by the courts upon technicalities. This will explain also some of the trouble about trade marks. The impression has unhappily been created that the unsatisfactory decisions of the courts have been owing to a disposition to protect the Japanese at the expense of the foreigner. It is probable, however, that the Japanese suffer in the same way. The writer's observation is, it is true, limited, but within its field similar cases have occurred which convince him that, while the so-called patriotic bias may sometimes operate to cause injustice, the real difficulty lies deeper. There is, however, a movement among the Japanese themselves to secure a reform in the direction of what they call *joshiki*, that is, common sense, decisions on the part of the courts.

If the criticisms of foreign observers could be made more specific and could be given out as the result of a careful review of inequitable decisions, there is little doubt that they would be backed by a strong public sentiment in the Japanese community, and the desired reforms greatly hastened.

Another difficulty arises from the under-valuation of dutiable imports. This evil is not confined, it is

said, to Japanese traders and it is serious enough, we are told, to have forced honest traders to cease dealing in certain important articles.

The new tariff which consists chiefly of specific duties will it is hoped lessen this fraudulent practice.

In this connection it should be noted that Viscount Okabe, the Minister of Justice in a recent address at a gathering of judiciary officials referred to the revised Commercial Code soon to be promulgated (it has already been approved by the Diet), and which it was expected would be an improvement upon the code now in force. Pains had been taken, he said, to remedy the defects which the experience of the courts had brought to light, while the opinions of commercial men had been carefully canvassed; but he reminded his hearers that it should always be remembered that the good effects of legislation depended solely upon the proper administration of the law on the part of the responsible authorities, and that promptness and simplicity must always be kept in view. He also emphasized the duty of the Presidents of the courts to pay special attention to the selection officials who were to deal with commercial cases.

The following table shows the total value of merchandise exported from and imported into Japan in each year from 1868 to 1910 :—

	Exports.	Imports.	Total.	Excess of Imports over Exports.	Excess of Exports over Imports.
1868..	Y15,553,473	Y10,693,072	Y26,246,545	...	Y4,860,401
1869...	12,908,978	20,783,633	33,692,611	Y7,874,655	...
1870...	14,543,013	33,741,637	48,284,650	19,198,624	...
1871...	17,968,609	21,916,728	39,885,337	3,948,119	...
1872...	17,026,647	26,174,815	43,201,462	9,148,168	...
1873...	21,635,441	28,107,390	49,742,831	6,471,949	...
1874...	19,317,306	23,461,814	42,779,120	4,144,508	...

	Exports.	Imports.	Total.	Excess of Imports over Exports.	Excess of Exports over Imports.
1875..	¥18,611,111	¥29,975,628	¥48,586,739	¥11,364,517	...
1876...	27,711,528	23,964,679	51,676,207	...	¥3,746,849
1877...	23,348,522	27,420,903	50,769,425	4,072,381	...
1878...	25,988,140	32,874,834	58,862,974	6,886,694	...
1879...	28,175,770	32,953,002	61,128,772	4,777,232	...
1880...	28,395,387	36,626,601	65,021,988	8,231,214	...
1881...	31,058,888	31,191,246	62,250,134	132,358	...
1882...	37,721,751	29,446,594	67,168,345	...	8,275,157
1883...	36,268,020	28,444,842	64,712,862	...	7,823,178
1884...	33,871,466	29,672,647	63,544,113	...	4,198,819
1885...	37,146,691	29,356,968	66,503,659	...	7,789,723
1886...	48,876,313	32,168,432	81,044,745	...	16,707,881
1887...	52,407,681	44,304,252	96,711,933	...	8,103,429
1888...	65,705,510	65,455,234	131,160,744	...	250,276
1889...	70,060,706	66,103,767	136,164,473	...	3,956,939
1890...	56,603,506	81,728,581	138,332,087	25,125,075	...
1891...	79,527,272	62,927,268	142,454,540	...	16,600,004
1892...	91,102,754	71,326,080	162,428,834	...	19,776,674
1893...	89,712,865	88,257,172	177,970,037	...	1,455,693
1894...	113,246,086	117,481,955	230,728,041	4,235,869	...
1895...	136,112,178	129,260,578	265,372,756	...	6,851,600
1896...	117,842,761	171,674,474	289,517,235	53,831,713	...
1897...	163,135,077	219,300,772	382,435,849	56,165,695	...
1898...	165,754,753	277,502,157	443,255,910	111,748,404	...
1899...	214,929,894	220,401,926	435,331,820	5,472,032	...
1900...	204,429,994	287,261,846	491,691,840	82,831,852	...
1901...	252,349,543	255,816,645	508,166,188	3,467,102	...
1902...	258,303,065	271,731,259	530,034,324	13,428,194	...
1903...	289,502,442	317,135,518	606,637,960	27,633,076	...
1904...	319,260,896	371,360,738	690,621,634	52,099,842	...
1905...	321,533,610	488,538,017	810,071,627	167,004,407	...
1906...	423,754,892	418,784,108	842,539,000	...	4,970,784
1907...	432,412,873	494,467,346	926,880,219	62,054,473	...
1908..	378,245,673	436,257,462	814,503,135	58,011,789	...
1909...	413,112,511	394,198,843	807,311,354	...	18,913,668
1910...	458,428,996	464,233,808	922,662,804	5,804,812	...

	Note Issue Yen.	Gold Reserve Yen.	Gold Reserve Percentage of notes issued.
1910.....	386,526,223	222,584,463	57.68
1909.....	343,149,213	217,801,950	63.47
1908.....	323,887,759	168,415,802	51.99
1907.....	369,984,111	161,742,131	43.72
1906.....	341,766,164	147,202,125	43.07
1905.....	312,790,819	115,595,026	36.95
1904.....	286,625,752	83,581,226	29.16
1903.....	232,920,563	116,962,184	50.22
1902.....	232,094,377	109,118,817	47.01
1901.....	214,096,766	71,358,371	33.33
1900.....	228,570,032	67,349,129	29.47
1899.....	250,562,040	110,142,169	43.96
1898.....	197,399,901	89,570,239	45.37

From time immemorial the small farmers of Japan who possess only real estate have suffered heavily when forced to borrow money to meet temporary losses,—and in Japan because of short crops, the result of the irregularity of the seasons, either too much or too little rain,—the possibility of such losses must always be reckoned with. The heavy rains of last year, for example, not only caused a total loss of crops to many a farmer, but also covered his rice fields with sand and gravel which could only be removed at large expense. No small number of such distressed people were placed at the mercy of rapacious money-lenders.

Their situation was the more trying, because of the heavy registration tax of three and a half per cent., followed by a special tax of one-per-cent. on land transfers. In many, perhaps most cases, the custom is for the lender to require the actual sale of the land, while he on his side gives a bond to retransfer it to the borrower on the return of the loan. This necessitates the addition of nine per cent. to the interest charge which itself is seldom under fifteen per cent.;

occasionally it rises to twenty-five per cent. Of course the tax element is spread over the whole term, whether long or short.

*To meet this evil, "the Government, has decided to make loans within the limit of 20,000,000 yen out of the Postal Savings Deposit Account and to lend 5,000,000 of the sum to small farmers through the local Farmers and Mechanics' Banks, such loans not to exceed 500 yen to any applicant. The amount to be furnished to each bank on this special account ranges between 70,000 and 150,000 yen."

"This policy is meeting some opposition and it is reported that the Osaka banks and thirteen others have passed a resolution to decline accepting their shares of the small loan fund from the Treasury, on the ground that the rate of interest which the bankers are authorized to demand from the petty borrowers is out of proportion to the rate they have been used to get from their clients, and that moreover the fund is too small for the purpose.

"A signed editorial of the *Hochi* argues that the Treasury has evidently erred on the side of excessive caution when it limited the maximum sum to one applicant to only 500 yen. Such a sum is insufficient for enabling, as the loan is intended, the farmers to repay the old loans bearing high interest or for starting any improvement work on their farms. According to the experience covering the last year and a half, the petty loans of this kind dealt with by the Japan Hyphothec and the Farmers and Mechanics Banks have not exceeded 5,000,000 yen, while applications for larger amounts are estimated to lie between 20 and 30 millions a year. The Govern-

* The paragraphs quoted are from a summary in *The Japan Times.*

ment programme is criticized by the writer as being wrong in arrangement."

The following quotation from the Journal of the American Asiatic Association will illustrate a form of co-operation between Japanese and foreigners which will be watched with great interest. More or less similar arrangements have been made by other parties.

Japanese-Foreign Industrial Relationship.

(From Consul-General Thomas Sammons, Yokohama).

"The new plan of conducting the extensive electrical business of the General Electric Company in Japan is of the greatest possible concern to international trade in the Far East.

"This new plan embodies a definite policy of procedure in conducting large business interests in Japan with Japanese capitalists of the higher class. In the past there have been various methods, including an equal division of ownership or stock, or a majority of the property being held by foreigners. That is to say, foreign capitalists have insisted upon a majority representation in some instances, with a corresponding investment of cash, or in other cases they have invested their money on equal terms so far as investment and a division of shares of stock were concerned.

"Without going into details or mentioning names, the above may serve as a concise summary of prevailing conditions.

"After an exceptionally thorough examination of industrial conditions in Japan, conducted by experts,

the General Electric interests joined with the Shibaura Engineering Works on a basis of 25 per cent. ownership of $1,000,000 worth of shares. This $250,000 interest represents a cash interest and the sale of certain patent rights for a period of years. The General Electric people have one member on the board of directors of the Shibaura Engineering Works.

"The Shibaura officials manage the business entirely, they obtaining all the benefits possible from the General Electric patents, and also by reason of their privilege of sending their engineers to any of the General Electric American factories. As a result a half dozen Japanese engineers are now admitted to the Schenectady works of this company.

"The whole arrangement with the Shibaura company is considered satisfactory on both sides, as viewed from the standpoint of the parties concerned. The Japanese will learn a great deal from the vast experience which the American company has had in the electrical manufacturing business. While the American company is assisting them in manufacturing, it will, in turn, receive dividends on its shares—now 10 per cent. per annum. By this arrangement the American company establishes close business relations with the Japanese company and the Mitsui Bussan Kaisha, which is also the selling agent for a part of the General Electric product. Moreover, while the American company is assisting the Japanese company in manufacturing electrical equipment, there is no restriction on the former in selling its product from its American factories.

"However, the Japanese factory has the great advantage of the import duty of approximately 25 per cent., and thus, gradually, only the large apparatus, which cannot be economically made in Japan, as

yet, will come from America. At the present time the American manufacturers of electrical supplies export to Japan large quantities of all kinds of apparatus, large and small, because the capacity of the Japanese manufacturing plants (the Shibaura works being the leading electrical manufacturing concern in Japan) is not nearly large enough to supply the demand, and will not be for a considerable period.

"In conclusion, it may be stated that this new plan of procedure was not adopted without the presentation of other plausible schemes, contemplating a much larger investment of American capital. The conservative feature of the policy as finally approved places the burden of responsibility on the Japanese capitalists, and, secondly, this plan of procedure strengthens and tightens the bonds of a closer Japanese-foreign industrial relationship. The commercial world will, watch watch the outcome with keenest interest."

CHAPTER IV.

ELEEMOSYNARY WORK.

Noteworthy events under this heading during 1910 were special grants-in-aid by H.I.M. the Emperor to sufferers in Tokyo and other places from the severe floods of last summer; to families in Kōchi *Ken* and various places in Kyushu who suffered because of storms at sea by which more than 700 fishermen lost their lives; to old people in Okayama prefecture in connection with His Majesty's visit to Okayama at the time of the military manœuvers; the granting of amnesty to over 700 Korean criminals or political offenders and the bestowing of money gifts on aged Koreans at the time of the amalgamation of the two empires.

On February eleventh of the present year the Emperor made, so far as is publicly known on His own initiative, the magnificient grant of ¥1,500,000 to be used for the relief of the sick poor in the empire. This is the largest single gift to charity made by the present Emperor and it has called forth many expressions of gratitude and much rejoicing. The Imperial Rescript accompanying the gift reads as follows:

"It seems to Us that the urgent need of means for the development of national power to keep pace with the progress of the world has brought about a change in the economic condition of the nation. In such a state of affairs the thoughts of the people are apt to take a misguided course and to deviate from the proper way. Those who have the charge of the administration of the affairs of the nation should always, bearing in mind and reflecting upon this state of things, strive to encourage and aid the people in their respective occupations and assist them in attaining a more perfect development as a nation by giving them the means of securing a thorough education. It is a matter of deep regret to us if any of our subjects, suffering from illness, are helpless and cannot find the means of obtaining medical aid and on that account may have to die prematurely. For this reason We are anxious to provide means of relief for such poor helpless people by enabling them to obtain medical treatment. For this reason we have ordered to be set aside a sum of money belonging to Our household that it may be used as a fund for the relief of such of our helpless people. You knowing Our will, must carry out Our wish in order that the people at large may be at ease."

Following the Imperial example Mr. Y. Iwamoto of Osaka who has recently inherited a fortune has donated ¥1,000,000 of his wealth for the public good and it is expected that many men of large means will act similarly. Mention should be made also of the gift of 754,509 acres of Imperial Land to the flood sufferers in Yamanashi *Ken*; and of ¥10,000 to the sufferers from the great fire in Tokyo on April seventh. Also of a contribution of ¥200,000 by the Mitsui family to increase the endowment

fund of the Mitsui Charity Hospital so as to allow for the care of 100 more patients than at present.

Also special gifts made by the public at large, including foreigners, in behalf of fire sufferers at Aomori, flood sufferers at Karuizawa and many other places; the families of officers and men of the navy who lost their lives in connection with the sinking near Kure of submarine torpedo-boat No. 6; and other local calamities. The skill, courage, enterprise and genuine hard labor placed by missionaries and other foreigners at the service alike of their own nationals and the Japanese during the floods of last summer will long be remembered to the credit of these tireless workers.

All these specials were, of course, in addition to the sustaining of the work of regular charities of greater or less efficiency, of which there must be some 400, not counting a multitude of personal or family benevolences.

Mention should also be made of a three days' conference on eleemosynary matters held at Nagoya last spring in connection with the Industrial Exposition. This was the second conference of this nature held in connection with industrial expositions, the first being at Osaka in 1903. Baron Shibusawa, president of the general national organization, or some one in his place, occupied the chair at the various sessions and a large number of topics bearing on the physical and moral welfare of society at large received extended consideration.

Perhaps the two subjects most in evidence in addresses, papers and discussions were the lack of fixed laws bearing on benevolence and the need of reform in the treatment of factory operatives, especially girls and young women. It was generally

recognized that many irregularities are hidden under the cloak of so-called charities. There was wide diversity of view as to the wisdom of securing at an early date the passage of laws clearly defining the status and scope of charity works. It was decided to postpone definite action until society should become more united in its views on ethical and social standards, before crystalizing into law the legal and moral bearings of public and private charities.

There was sufficient unanimity, however, on the need of reform in factory laws as related to the well-being of operatives to result in the passage of a resolution favoring the establishment and control by Government of intelligence bureaus to take the place of the horde of *kuchi-ire* which at the present time work the financial and moral ruin of multitudes of young people, under the pretense of assisting them to secure employment. It is confidently expected that legislation on this subject will be secured at the present session of the Diet. This is one step in advance for which we may well give thanks or if it should prove necessary, for which we may further labor.

It will be remembered that in October, 1909 a School of Charities called in Japanese *Kankwa Kyūsai Jigyō Kōshūkwai* was held in Tokyo with about 150 specialists in attendance. Some two-thirds of these were pronouncedly religious men, Buddhists being in a majority, but Christians being the most advanced in their views. A similar meeting for addresses and general discussion was held in 1910.

Immediately following the 1909 meeting, the Buddhists gathered by themselves and listened to some very stirring addresses. Their attention was called to the fact the there are 70,000 Buddhist

temples in Japan and if each temple on an average could secure the reformation of one bad child, that the estimated 60,000 wayward children in the empire would all be reformed and a terrible menace to society be removed. It is within bounds to claim that 1,500 Christian Sunday Schools and Young People's Societies scattered over Japan more than live up to this standard and are proving a mighty force for the redeeming of the nation.

As is well-known the Government made special grants-in-aid in February, 1909 to 79 carefully selected charitable institutions, among which those under Christian management were far in excess of their relative number. A total of *Yen* 20,000 was thus disbursed and accomplished great good, not merely because of the aid given, but because of the stimulus afforded by such marked appreciation. In 1910 and again in February of this year, *Yen* 40,000 was distributed in a similar manner, the number of institutions assisted being increased to 124.

Since July, 1909, a magazine called *Jizen* (Charities) has been published regularly by the Co-ordinated Charities Association of Japan.

Honorable mention should be made of the publication in 1909 of Dr. Tomoi Inoue's book entitled *Kyusai Seido Yogi* (True Principles of Rescue Work) the first of the kind ever issued in Japan. Dr. Inoue is at the head of the bureau of charities in the Department of Home Affairs. His book of over 600 pages markes an epoch in the development of benevolent operations in Japan.

Another product of the press in 1909 which exerted wide influence for good was Mr. Takejiro Tokunami's "Observations Abroad" *(O-Bei Sho Kan)*

in which he boldly asserted that Christianity was the basis of eleemosynary work in Western lands and that without a religious motive benevolent operations were likely to fail. Mr. Tokunami is a chief of the divisional bureau of the Home Office.

It is interesting to note that one marked result of the suffering caused by the great fire at Osaka a year ago last summer was a much fuller appreciation of the insufficiency of existing relief measures and vigorous effort has been put forth ever since by both Government and people to remedy the evil.

In his address before the prefectural governors on April 17th of this year, Baron T. Hirata Minister for Home Affairs stated that the *yen* 400,000 given at the time of the death of the Empress Dowager in Meiji 32 (1899) had now become more than *yen* 2,800,000.

It gives me pleasure to make mention of three brochures bearing on charity matters published by the Government in connection with the Anglo-Japanese Exposition in London last summer. The titles are "The History of Relief Works in Japan," "Our Relief Works and Charitable Enterprises," and "The Rural Life of Japan." I commend their perusal to all who are interested in viewing these matters from the standpoint of earnest-minded Japanese philanthropists.

Did space permit it would be pleasant to treat in detail of the marked advance made by many of the leading Christian charities of the land.

Okayama Orphanage has placed its older boys on the orphanage farm in Hyuga, raised the standard of its house mothers, opened a branch office in Osaka for various forms of local work and is making commendable progress in ordering its work according

to the latest and best methods advocated in the West.

Sendai Orphanage has issued a fetching appeal for special help in endowing meals or scholarships, and in erecting a greatly needed new building! Both these orphanages are on the list of charities aided by *The Christian Herald* and its readers.

Miss Adams raised some $2,900, among Japanese in America during her furlough a year ago and enlarged her Hanabatake plant in the slums of Okayama by a very serviceable building in which she has opened a crèche for the children of very poor working women. These must suffice as samples of the year's progress.

The cause of Christian charity lost one of its most generous supporters in the death on December thirteenth of Mr. T. Kobayashi widely known as the lion tooth-powder philanthropist. After failing in many enterprises, including liquor selling and dealing in house rabbits, he reformed became a devout Christian and a successful business man and devoted much time and money to temperance and other good causes. During the past ten years he had given openly to various charities from the profits of his business *yen*, 133,646.23 besides many unregistered personal contributions to churches and individuals. His stores and factories were conducted on the strictest temperance principles and by his example and precept hundreds of lives have been reformed.

Returning to Japan last December after an absence from the country of a year and a half, my hasty reading and limited observation lead me to sum up the situation in matters eleemosynary with the following observations.

1.—There has been steady and distinct advance.

Poorly managed institutions have been closed or are under more rigid surveillance" while worthier enterprises have received Government approval and aid.

2.—The principles and methods concerned in the conduct of the best public or private charities known in the West are advocated here in Japan by pen and voice.

3.—As in other matters this almost ideal leadership is embodied in a very, very few personalities and they are far in advance of the general public. These individuals exert a far-reaching influence, but their numbers are far too few and in this age of a growing democracy of feeling and increased individualism they cannot be expected to wield so overwhelming an influence as strong men could in the days of Maeda Tsunanori, lord of Kaga (about 1660) Priest Gessen (died 1809) or Ninomiya Sontoku (first third of the last century).

4.—It behooves us Christian workers if we would continue to hold our leadership to see to it that we and our Japanese associates keep abreast of the best thought of the age in these important matters, discriminate carefully in placing what money we ourselves can give, or in using what others entrust to us, and finally live so much in conscious fellowship with our Master that we may combine as happily as did he our beliefs and our benevolences, our creed and our conduct, our faith in God and philanthropic efforts in behalf of our fellowmen.

J. H. PETTEE.

NOTE.—The Fund originating in the Imperial Gift mentioned on page 40, will be fully subscribed by July 31st, and it is expected to amount to not less than Y22,000,000. The subscriptions in three of large cities aggregate: Tokyo, Y6,700,000; Osaka, Y2,000,000; Kobe, Y1,000,000. (July 19th.)—THE EDITOR.

CHAPTER V.

THE PEACE MOVEMENT IN JAPAN.

Some Difficulties which the peace movement in Japan faces are: The tendency on the part of some people to confuse the peace movement with socialism, of which there is such great fear; the thought that the peace movement may tend to weaken the sense of responsibility for universal military training and service; the reflex influence of big navies and "defense programmes" of other nations; The unfortunate fact that Japan lost the House Tax Case, the only one to which she has been a party before the Hague Court; the frequent and unaccountable talk of war between Japan and America, with accompanying suspicion, incrimination, and irritation, which awaken questions in the minds of the uninformed as to the sincerity of the whole peace movement; the lack of nation-wide inspiration and illumination as to the greatness of the peace movement which international peace congresses annually bring to Europe and America; the financial condition of the country and the consequent difficulty in securing adequate funds for peace work.

Favoring Conditions and Tendencies: The spirit

of inquiry which searches the ends of the world for the forces of progress; that phase of internationalism resulting from the study of other living languages, extensive travel and long residence in foreign lands, and knowledge, on the part of the leaders, of the spirit and institutions of all great nations; an appreciation of the value of the friendly opinion of other nations and responsiveness to the public opinion of the world; the great national desire for educational, commercial, and industrial development, and the knowledge that the resources of the nation are all needed for this purpose; ready participation in great international and world congresses dealing with postal, commercial, sanitary, scientific, and other important questions; recognition of the inevitable tendency of the age toward world co-operation and the demands of civilization for the equilibrium of international peace growing out of mutual knowledge and based upon legal and judicial principles.

The Japan Peace Society.

The Japan Peace Society was organized in Tokyo, May 18, 1906, by representative educators, jurists religious workers and statesmen. The main events of the past year may be grouped around the following headings:

The Inauguration, at the Annual Meeting in January, 1910, *of the second President, Count Okuma*, to succeed Hon. S. Ebara, whose character and standing had had much to do in creating a favorable impression of the peace movement. Although prominently identified with many important organizations, Count Okuma has taken a deep interest in the Peace Society, frequently wel-

coming committees and Directors' meetings to his own home.

The active interest of Count Okuma with the organized peace movement goes back to 1890, when William Jones, Secretary of the London Peace Society, visited Japan in his tour of the world. To the peace declaration which he carried, Count Okuma, then Minister of Foreign Affairs, was glad to place his signature along with those of Bismarck, Li Hung Chang, and Grover Cleveland.

The Fourth Annual Meeting was held at the Hall of the Higher Commercial School, Tokyo, in January 1910. The large audience room was packed from one o'clock till late in the afternoon. Count Okuma's Inaugural Address emphasized the importance of the development of China and Turkey, storm centers of the world's politics, where wars are liable to originate. He encouraged increasing numbers of foreigners to join the Japan Peace Society. Among the other speakers were Hon. H. Hayashi, ex-M.P., and the late Dr. J. H. DeForest.

Lecture Meetings. Two other lecture meetings were held in Tokyo during the past year. Among the speakers were Hon. T. Miyaoka, Japan's representative in the House Tax Case before the Hague Court, Prof. E. W. Clement, author of "Christianity in Modern Japan," Prof. G. Mukō of Keiō University, Mr. K. Hirazawa of the Tokyo Bar, and Mr. J. R. Kennedy, representative of the Associated Press for Japan and Korea.

A Garden Party at Count Okuma's was given in November 1910 in honor of Mr. Melville E. Stone of New York City, Manager of the Associated Press. Among the guests were many prominent Japanese

and Americans, in addition to the membership of the Peace Society.

A Membership Canvass among representative men of Tokyo resulted in an increase of 278 members. Among the members of the Society are two ex-Cabinet Ministers, eleven members of the House of Peers and fifty-four members of the Lower House, including the President, Hon. S. Haseba. Among the foreign members are the Chinese Minister and the British and American Ambassadors.

Literature: The publication of "Heiwa" (Peace), the organ of the Society, was resumed in October last year, with S. Tomiyama as Editor and Gilbert Bowles in charge of the English Department.

The pamphlets published were Count Okuma's "What is the Peace Movement?" and "The Personal Argument for Peace" by Mr. S. Tomiyama, covering the topics of "Religion and Peace," "Education and Peace," "Soldiers and Peace" and "Women and Peace."

"The Primer of Peace" by Mrs. Lucia Ames Mead, was translated under the supervision of Prof. K. Higuchi of the Higher Normal School, one of the Secretaries of the Japan Peace Society, and published in the April issue of "Imperial Education," organ of the Imperial Education Society.

Through the co-operation of interested friends, about 300 copies of the "Advocate of Peace," organ of the American Peace Society, are regularly sent to English speaking Japanese and to foreign residents.

Peace Sunday. Every year since the organization of the Society special encouragement has been given to religious bodies in Japan to observe the third Sunday in December as "Peace Sunday." This

last year many requests for literature were received from pastors of Christian Churches.

The Fifth Annual Meeting was held at the Y.M.C.A. Hall, Tokyo, January 28, 1911. About 700 people were present at the lecture meeting, at which the speakers were Hon. S. Ebara, Prof. T. Terao of the Imperial University, Hon. A. Hattori, M.P., Archbishop Nicolai of the Russian Ecclesiastical Mission, and Count Okuma.

Delegate to International Peace Congress: Early in May the officers of the Japan Peace Society gave an informal dinner to Hon. C. Watanabe, M.P., who was just leaving for London to attend the Universal Races Congress in July, whence he goes as one of Japan's delegates to the Conference of the Interparliamentary Union in Rome, following which he will represent the Japan Peace Society at the Nineteenth International Peace Congress at Rome in October, 1911. There were also present at the above dinner Mr. and Mrs. D. G. Alsop and Mr. E. M. Wistar of Philadelphia.

Dinner for Press Representatives: On May 26, 1911, individual Directors of the Japan Peace Society invited representatives of thirteen leading newspapers of Tokyo to a dinner at the Imperial Hotel to meet Mr. W. T. Ellis of the "Philadelphia Evening Bulletin." Mr. Ellis made a strong appeal for peace, drawing lessons from present day conditions in Turkey, Persia, China, and other countries.

Hague Day Musical and Lecture Meeting, was held at the Imperial Hotel in Tokyo on May 20 (for convenience postponed from May 18), attended by about 300 of the best class of Japanese and foreigners. The chief promoter was "The Peace Publishing Co.," supported by the officers of the Japan

Peace Society and the American Peace Society of Japan.

The speakers for the evening were Hon. S. Ebara, Dr. Ukita of Waseda University, President K. Kamada of Keiō University, Mr. D. H. Blake, Manager of the American Trading Co., Mr. E. W. Frazar of Sale and Frazar, Ltd., and Hon. Y. Ozaki, M.P., Mayor of Tokyo. The musical program was rendered by Mrs. Petzold, Messrs. Junker and Werkmeister, and Mrs. Shibata, all artists of recognized ability, and deservedly popular.

Plans for the Future are being worked out by the new Executive Secretary, Mr. S. Tomiyama and Mr. T. Watase, a well-known business man of Tokyo and for many years a member of the City Council. A financial canvass is now being made with a view to securing funds for much needed literature, lecture meetings, organization of local societies, newspaper publicity, investigation of current questions, library, office, and administration.

The Oriental Peace Society of Kyoto.

This Society was formed in the autumn of 1907, with Mayor Saigo as President, Drs. Suehiro and Tanimoto of the Kyoto Imperial University, Dr. Gulick, and President Harada of the Dōshisha, Pastor Makino, the Chairman of the City Council and the President of the Chamber of Commerce as leading officers and workers.

It is the policy of the Oriental Peace Society to keep in readiness for special opportunities for work. On the return of Dr. Tanimoto, President Harada and Dr. Gulick from extensive travels abroad, a successful banquet was given, leading men of the

City being invited. Miss Lilian D. Wald, a well known social worker of New York City, was the guest of the Society at one dinner.

Within the past year the Society discussed the question of petitioning the Educational Department of the Central Government calling attention to the need for peace teaching in the public schools but action was postponed.

The Osaka Peace Society.

On June 23, 1911, there was held at the Chamber of Commerce, Osaka, a meeting of the leading promoters of a new Society in that city. Among the promoters are the Mayor, ex-Governor, proprietors of the two leading newspapers, Director of the Sumitomo Banking House, and the President of the Chamber of Commerce, all of whom signed the letters of invitation to 300 leading citizens. Dr. T. Terao, of the Tokyo Imperial University, Vice-President of the Japan Peace Society, Mr. S. Tomiyama, Executive Secretary, Prof. Suyehiro of the Oriental Peace Society of Kyoto, and Gilbert Bowles, Secretary of the American Peace Society of Japan, were present and took part in the discussions. It is the plan to have the Inaugural Meeting of the new Society in the autumn.

The American Peace Society of Japan.

Organization. After several months of careful study and correspondence by a Promoting Committee of representative Americans, the American Peace Society of Japan was organized on January 30, 1911, at a public meeting held in the Rooms of the Foreign Board of Trade, Yokohama, D. H. Blake,

President of the Foreign Board of Trade, presiding. The meeting was attended by the Diplomatic and Consular Officials, leading missionaries, educators and the heads of American business houses. The Society started with a charter membership of 180 from all parts of Japan and Korea.

The First Work of the Society was to send to Europe and America 4,000 copies of the Report of the Inaugural Meeting, containing the resolutions expressing the belief that the Japanese people sincerely desire "to maintain the most cordial relations with the Republic of the United States," and the address of Ambassador O'Brien in which he said "There is no cause under the sun why there should be distrust between the people of these two countries."

Brief reports, letters, and articles have been sent to the foreign newspapers of Japan, the columns of which have been of great service to the cause. Correspondence with peace workers and peace societies in various parts of the world have laid the foundation for larger work in the future.

A letter and a cable were sent to the National Peace Congress at Baltimore, May 3-5, and a letter to the Mohonk Conference on International Arbitration. Beginnings have been made in the way of co-operation with the Japan Peace Society and in publicity, helping the newspapers of Japan and America to utilize the best that is being said and done in both countries for the cause of peace.

The Membership of the Society is limited to Americans residing in Japan, though former residents may become corresponding members without payment of fees, if willing to co-operate with the Society in collecting and distributing reliable information. Applications for membership, newspaper clippings

and correspondence bearing upon the work of the Society should be sent to the Secretary, Gilbert Bowles, 30 Kōun Cho, Mita, Tokyo.

Kindred Organizations.

The following organizations are vitally connected, each in its own field, with the peace movement: *The International Law Association of Japan* has more than 500 members, publishes a monthly magazine, "The Review of International Law," much of the space being devoted to current issues affecting the peace of the world.

The Japanese Group of the Interparliamentary Union was organized June 10, 1908, when the Lower House of Parliament passed a resolution authorizing the President and Vice-President to represent the House, and providing that all members of the House should be recognized as members of the Group thus formed. Eleven delegates attended the Brussels Conference last year. This year at least seven will attend the Rome Conference. After returning from the Brussels Conference last year a number of the delegates took a deep interest in the work of peace societies. Three of the delegates to the Rome Conference are members of the Japan Peace Society.

The Japan Association for International Conciliation has its office in Tokyo, with Hon. T. Miyaoka, ex-Councillor of the Japanese Embassy at Washington and Japan's representative in the House Tax Arbitration Case at the Hague, as General Secretary. The reports concerning the peace movement in Japan which the General Secretary sent to the Headquarters in Paris were printed in pamphlet form, copies of

which are being sent to French residents of Japan by the Japan Peace Society.

America's Friends Association, is composed of Japanese who have resided in America ; The President is Viscount Kaneko. The Association entertains prominent American visitors and seeks to promote good-will between the two countries. It gave an important dinner to celebrate the conclusion of the recent treaty, prominent speakers being Marquis Komura, Minister of Foreign Affairs, Prince Tokugawa, President of the House of Peers, and Ambassador O'Brien ; 1,000 copies of the report of these speeches were sent to Europe and America by the American Peace Society of Japan.

The Japan Esperanto Association cordially supports the peace work and publishes a monthly magazine. The Vice-President and Chief Director, Dr. Kuroita of the College of Literature of the Imperial University, was a delegate of Japan Peace Society at the London International Peace Congress in 1908.

"*Society of One Purpose*," an earnest group seeking : (1) To change the character of war so as to make it accord with modern civilization (from brutal to intellectual and spiritual struggle for human betterment) ; (2) to endeavor to educate the spirit of personal and national struggle and harmonize it with peace principles ; (3) to emphasize not policy but principle in working for the promotion of the world's peace.

Correspondence, reports of peace work in foreign countries and requests concerning information as to peace work in Japan may be sent to the Executive Secretary of the Japan Peace Society, Mr. S. Tomiyama, 3 Sanchome, Mitoshiro Cho, Kanda, Tokyo.

GILBERT BOWLES.

The following action was taken at the Annual Meeting of the American Board's Japan Mission :

" We, members of the Japan Mission of the American Board, at our thirty-ninth annual meeting, view with deep solicitude the persistence of sinister rumors alleging an impending rupture of the traditional friendship between Japan and the United States. We believe that both the Government and the people of Japan in reality still hold the United States in warm regard because of the sympathetic attitude toward Japan which has in past years characterized the diplomacy of our Government.

" We believe, moreover, that in spite of certain indications to the contrary, both the Government and people of the United States still cherish warm admiration for Japan. We believe that our country is second to none in its desire for international peace based on righteousness and justice and for the establishment of the Hague Tribunal as a recognized court for the settlement of all international difficulties.

" We rejoice in the growing Peace Movement in Japan, and in the increasing evidences of a calm judicial spirit among its leaders, a spirit which refuses to exaggerate slight offenses, to countenance a narrow nationalism, or to regard exceptional unfriendly utterances of individuals as indicating the spirit of the American people.

" We rejoice in the suggestion of an unlimited arbitration treaty between the United States and Japan and hope that nothing may be allowed to stand in the way of the framing and ratification of such a compact.

" We urge upon the Trustees of the Carnegie Peace Fund, and upon others who have at heart the maintenance of peace, that suitable provision be made for the

transmission of accurate and trustworthy news regarding international questions."

Committee of The Japan Mission of the American Board. { D. Crosby Greene, Sidney L. Gulick, James H. Pettee.

May 30, 1911.

CHAPTER VI.

EDUCATION.

There has been no striking change in the field of education during the past year. The Government is gradually proceeding with the organization of two new universities. One of these is in Fukuoka in the northern part of Kyushu. The Medical College of this university was opened some years ago and recently arrangements have been made for the establishment of the College of Science and Engineering.

The second of the new universities was started by raising the Agricultural College of Sapporo to university grade and now the College of Science and Engineering is to be opened at Sendai. The Medical College is to be provided by raising the grade of the Special School of Medecine which has been in operation at Sendai for several years.

The question of introducing the Roman letter is again attracting attention. Its solution is extremely difficult, because it is complicated by the unduly large number of homonyms in the Japanese language. The number is much too large to be compared with homonyms in the English language. We have,

indeed, such words as 'sound' with several different meanings, but probably no one is confused thereby, since the connection makes the meaning plain; but in Japanese there are many words which the context does not readily define. For example on one side of the gate of a large school in Kobe is written "City Primary School." On the other side "Private Night School." Written as both these signs are with the Chinese character, all is perfectly plain, but substitute Roman letters and the distinction between the adjectives "city" and "private" disappears, for both would be expressed by the same letters *shiritsu*. Again "experience" and "piety," while indicated by very different Chinese characters, are identical when spelled with Roman letters. There are so many connections where either word would fit, that some device must be used in order to avoid confusion. Such examples might be multiplied indefinitely.

Hence along with the adoption of the Roman letter, there must be a gradual adaptation of the vocabulary to phonetic expression. Many Chinese words which constantly appear, even in fairly simple literature, must be sluffed off, and substitutes found, by reviving obsolescent, possibly even obsolete, words of purely Japanese origin, or limiting words must be introduced.

Sooner or later, the reform must come, for the burden of the ideograph is very heavy and must handicap the student most seriously in his efforts to keep even step with his Western compeers, and this handicap must grow heavier every year.

An enthusiastic reformer hails the typewriter as an ally in this movement. The number of typewriters now in use in Japan is very large and is rapidly increasing. How largely they are used in

writing documents in the Japanese language is purely a matter of conjecture. The number must be as yet relatively small, but it is thought to be increasing.

A new Roman letter society has been formed and includes many influential personages. The first effort of this Society is to induce the authorities to make reading and writing of romanized Japanese an essential part of the curriculum of the primary schools. From this basis other steps will be taken to give currency to the Roman letter in such ways as may seem available.

It is understood that nearly all the members of the scientific faculties of the Imperial University of Tokyo are supporting this movement. This is natural, for it is the scientific men who must feel most keenly the embarrassment of any custom which tends to separate them from their colleagues in Western lands. The following account of a recent meeting is from *The Japan Times*.

"On Tuesday evening at the Kojunsha Club, a number of the leading members of the Romaji Kai, a Society formed for the promotion of the romanization of the Japanese alphabet, were entertained at dinner by Marquis Saionji, Count Tadasu Hayashi, and Baron Yoshiro Sakatani, respectively the President, Vice-President and Director of the Society. Of those present, there were Mr. Ichizaemon Morimura, Mr. Kakugoro Inouye, Mr. Sawayanagi, ex-Vice-Minister of Education, Mr. Eiji Asabuki, Mr. Eikichi Kamada, President of the Keio University, Professor Takakusu of the Imperial University, Mr. Kishichiro Okura, Mr. Kunizo Koike, Mr. Einosuke Yamaguchi, and Mr. M. Zumoto.

"In welcoming the guests, Marquis Saionji made a statement which will be hailed with delight by all

persons interested in the success of this important movement. His Excellency stated that the time had long since passed away when the utility or feasibility of the reform advocated by the Society could be a subject for investigation. It was now high time, he said with emphasis, that attention should be devoted to the carrying out of the idea in a practical manner.

"Mr. Morimura, on behalf of the guests, cordially thanked the noble hosts for the honor and pleasure they had conferred upon those present. Mr. Morimura, it may be observed *en passant*, is one of the most enthusiastic advocates of the proposed reform. He has always supported the movement with sympathy and generous financial aid.

"After the dinner was over, the party, much encouraged by the ex-Premier's remarkable pronouncement, discussed various plans for effectively bringing the matter before the public. They decided to get a hundred influential shbscribers to a fund for an active campaign. The subscription list was at once opened and all present inscribed their names. The campaign will be commenced as soon as the list is completed."

While referring to the question of romanization, it is interesting to note that the Japanese, after availing themselves for so many years of the invaluable philological storehouse which the gradual development of the Chinese language has created for them, are now in their turn making an important contribution to the language of modern Chinese scholarship.

How large are the drafts which Japan has made upon that storehouse, one who is not familiar with the language of her educated classes can hardly appreciate. However the Greek and Latin contributions to modern English may be emphasized, they

furnish an inadequate illustration of Japan's debt to China. Practically every new thought or turn of expression takes the form of a combination of Chinese characters. Even the technical words to meet the requirements of Western science, instead of being adopted in their Western dress, are mostly terms made to order by Japanese scientists out of materials kept in stock in the great Chinese storehouse.

While on a visit to Manchuria last year, the writer met a young Chinese Tao-tai, a graduate of the Science College of Cornell University. He referred to this subject and praised the good judgment and skill with which this philological workmanship had been accomplished, and stated that it had won the recognition of Chinese scholars.

It would appear that as a result of the distressing conspiracy against the Imperial Family to which reference has already been made, the educational authorities have become impressed with the need of the religious element in education. The school teachers have, as has been noted above, been instructed to sedulously cultivate in their pupils the feeling of reverence for the Imperial House and for their own ancestors. With this end in view they are urged to use their influence for the repair of Shinto temples, and for fostering the habit of visiting the temples. This is of especial interest in view of the strenuous efforts the Department of Education has made for many years past to secularize not only all government schools, but also all private schools entitled to entrance into the national system. It may be remembered that in order to supplement the Government system still incomplete, it is the custom to admit to the national system such private schools as strictly follow the

curriculum of the government schools of the same grade and maintain the required standard. The pupils of such private schools are allowed the privilege of entering the Government schools on certificate, without examination. They are also allowed to postpone military service until their twenty-eighth year, provided their student life is continued to that point. They can then, under certain conditions, serve for one year instead of two, and can pass out at the end of their term with the rank of lieutenant in the Reserves.

Such privileged private schools were not allowed to give instruction in religion or to hold any religious exercises.* No objection was made, however, in the case of boarding schools, to religious exercises in the dormitories nor to the voluntary attendance on such exercises on the part of day scholars.

The larger mission schools had been licensed as members of the national system, but most of them threw up their licenses when this plan of secularization was begun. A few availed themselves of the liberty to hold religious exercises in the dormitories or elsewhere outside the school proper.

This secularizing policy has been continued, but provision has been made for according the two privileges above mentioned in the case of all schools recognized as equal to, or superior to, similar schools of the national system. Some theological and other Christian Schools also, are recognized as *semmon gakkō*, that is, special or professional schools, and are entitled to the same privileges. There is, however, in spite of these privileges obtained for institutions outside the national system and already secured by most of the larger Christian schools, a loss of prestige resulting

* See The Christian Movement, Second Issue p. 35.

from separation from the national system, which is a distinct disadvantage. It is possible that this new interest in religious education may lead to a modification of what is called 'Instruction 12,' issued August 3, 1899.*

The following extract from the *Osaka Kōdan* as reproduced in the *Japan Mail* will illustrate the reception which this new conservatism of the educational authorities has met in many quarters.

Ever since the beginning of the Meiji era, acting in accordance with the Imperial Oath, which referred to the necessity of the nation's keeping itself abreast of Western Powers, we have been changing our laws and reforming our customs so as to bring them into line with those observed in the Western world. The radical change in our educational system, the compilation of a new civil code, the reform of our penal laws, the promulgation of a Constitution, the establishment of a new system of local government in towns, villages, and districts,—all had their origin in our adoption of the Western principle of individualism as a standard.

People born in the Meiji era have been reared under the influence of the new ideas, have received mental impressions that are practically indelible. . . . To attempt to drag down all that has been built up by scholars and men of thought during the past fifty years is bound to be as fruitless as an attempt to stop the flow of a mighty river.

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* "It being essential from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, nor religious ceremonies performed at Government Schools, Public (communal) Schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction."

(Signed) Count KABAYAMA,
Minister of State for Education.

Education of the Children of Foreigners Residing in Japan.

Schools for the children of foreigners resident in Japan were found in the open ports very early in their history. It is probably not too much to say that by far the most systematic work on behalf of these children has been carried on by the Roman Catholic Fathers and Sisters. The testimony to the efficiency of the schools which they have established is practically unanimous, and many children of Protestant parents, both boys and girls, are numbered among their pupils.

Outside the Roman Catholic sphere, the S. P. G. Mission in Kobe may claim the credit of securing the greatest degree of continuity for its educational work for foreign children. Many other schools have been started and carried on for a few years but have failed because of indequate support. Some of these have been markedly successful and their instructors may well be gratified at the stand which their pupils have taken in after life.

The attempt is now being made to build upon the basis of the Tokyo Grammar School a secondary school of high grade, where young people can make all necessary preparation for entrance into the universities of Great Britain and the United States.

Last autumn the Directors were fortunate in securing the services of Mr. R. Aylmer Coates as Principal. Under his skilful administration and through his indefatigable industry and that of his staff of teachers, a very great advance has been made, in spite of very inadequate equipment.

Great interest in the school has been awakened and the Directors are encouraged to hope that funds

sufficient to provide suitable grounds and buildings, as well as a substantial endowment, will be forthcoming.

At present there are but forty pupils, but if dormitories could be opened, there is no reason why the number should not rise to 150 or even more. Already the Directors have been assured that it is only because of this lack of dormitories which has prevented applications from China and the Philippines.

CHAPTER VII.

A CHRISTIAN UNIVERSITY.

The following is a statement prepared by a Committee representing the Conference of Federated Missions, for the consideration of the Continuation Committee appointed by the Edinburgh Missionary Conference of 1910.

Tokyo, March, 1991.

The Rev. John F. Goucher, D.D., Chairman of the American Section of the Committee on Christian Education.

Dear Dr. Goucher:

The Christian Educational Association of Japan, which is composed of delegates from most of the Christian schools for boys and young men, appointed a large and representative committee to prepare a reply to your questions.

The reply prepared is herewith submitted to you, in the hope that it may serve your present purpose. Obviously however a general statement of this kind

can be little more than an endeavor to awaken interest and an invitation to further inquiry.

In behalf of the Association,

Sincerely yours,

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STATEMENT

1 What is Needed

What is most needed in Japan for the firm establishment of Christianity is a thoroughly good Christian System of Secondary and Higher Education including a University.*

The State system of Secondary and Higher Education comprises what are known as Chu Gakko (Middle Schools), Koto Gakko (High Schools), and Universities. The Chu Gakko may be described as Secondary Schools whose course in mathematics includes trigonometry. They also prepare students for entrance into the Koto Gakko which are schools

* The agencies employed in the Christianization of Japan are usually classified as evangelistic and educational. But they are true yoke-fellows laboring together for a common end; and nothing in this Statement should be construed as underestimating the need, or undervaluing the results, of what is generally spoken of as direct evangelistic work. As appears above, the Statement is a reply to questions from the Chairman of the American Section of the Committee on Christian Education; and it should be so regarded.

directly preparatory to the Universities. The system includes also Semmon Gakko (Special Schools), which admit Chu Gakko graduates and train students for various callings.

The State system in a number of particulars differs from the American and English systems. The curriculum seems to be over-crowded; in the Koto Gakko little regard is paid to general culture; the University courses are highly specialized. There are many points of resemblance to the German system; and in general it may be said that the moulding idea of the State system is specialization.

The Christian system that is needed should comprise schools with courses of instruction essentially the same as those of the Chu Gakko and Koto Gakko. Many are of the opinion that those courses could be improved in a number of their details; and it is not unlikely that certain changes in them will be made. The over-crowding of the curriculum can be met by a more careful correlation of subjects; and in the Koto Gakko courses greater emphasis can be laid on general culture. But the studies pursued in the Christian schools should not differ widely from those pursued in the corresponding State schools. Otherwise the graduates will often find themselves out of gear with their surroundings. It is important also that the system be not an exotic; and it is to be remembered that the State system is modeled after that of Germany, which has produced great results. Besides schools of the Chu Gakko and Koto Gakko grades, the Christian system should include a University. This is of vital importance.

A system of education that is professedly Christian should be Christian without reserve and beyond contradiction. That is what is meant by the word Chris-

tian as here employed Its insertion is intended to imply that all the members of the governing bodies, and the teachers as far as possible, shall be Christian men; that the students shall be instructed in the Christian world-view and the foundation truths of Christianity; that all proper efforts shall be put forth to establish them in Christian character; and that all the institutions of the system shall as institutions stand openly for the furtherance and confirmation of Christianity. It hardly needs to be added that the system in all its parts and work should be of a quality to command respect.

This then is what is most needed in Japan for the firm establishment of Christianity: A thoroughly good Christian System of Secondary and Higher Education comprising schools of the Chu Gakko and Koto Gakko grades and also a University.

2 Institutions Particularly Interested.

The importance of Secondary and Higher Christian Education has been recognized ever since Protestant Christianity entered Japan, now a little more than fifty years ago; and it is never to be forgotten that in Japan the birthplace of the Protestant Church was the Christian school. There are now a number of Christian schools for boys and young men.*

Doshisha in Kyoto was founded by the late Dr. Neesima with the aid of the American Board. Meiji Gakuin in Tokyo was founded by the Boards of Foreign Missions of the Presbyterian Church in the

* There are also a number of Christian schools for girls and young women whose work has been and is of the highest value; but in this Statement reference is almost exclusively restricted to the Secondary and Higher Education of boys and young men.

U.S.A. and the Reformed (Dutch) Church in America; Tohoku Gakuin in Sendai, by the Board of the Reformed (German) Church in the U.S.; and Tozan Gakuin in Nagasaki, by the Board of the Reformed (Dutch) Church in America. These three—Meiji Gakuin, Tohoku Gakuin and Tozan Gakuin—are all related to the Church of Christ in Japan (Nihon Christo Kyokwai), which belongs to the Alliance of Presbyterian and Reformed Churches. Aoyama Gakuin in Tokyo, Chinzei Gakuin in Nagasaki and Kwansei Gakuin in Kobe, were founded by the Boards of Foreign Missions of the Methodist Churches in America, and are related to the Methodist Church in Japan. Rikkyo Gakuin in Tokyo was founded by the Board of Foreign Missions of the Episcopal Church in America and is related to the Holy Catholic Church in Japan (Nippon Sei Kokwai). Tokyo Chu Gakuin in Tokyo was founded by the American Baptist Missionary Union, and is related to the Baptist Churches in Japan. Sei Gakuin in Tokyo was founded by the Foreign Christian Missionary Society of the Disciples of Christ, and is related to the Kirisuto Kyokwai. Shiritsu Nagoya Chu Gakko was founded by the Board of Foreign Missions of the Methodist Protestant Church, and is related to the Mi Fu Kyokwai.

The following statement may not be perfectly accurate in all of its details as applied to all of these institutions; but it is sufficiently accurate for the present purpose.

These institutions all have a course of study corresponding exactly, or almost exactly, to that of the Chu Gakko of the State System*; six of them have a Koto

* Most of these institutions relinquished their Chu Gakko licenses in consequence of the "Instruction" issued by the Minister

(Higher) Course which carries the student three years farther on in his studies; and eight of them (or the bodies directing eight of them) have also a Regular and a Special Theological Course.

The subjects taught in the Theological Courses are those commonly taught in Theological Schools, including elementary New Testament Greek and in some cases Hebrew. In many cases text books or reference books in English are used; stress is laid upon the importance of a good reading knowledge of English as a key to the great treasure-house of Christian literature, without which for a long time to come the Japanese minister cannot but be greatly circumscribed; and a part of the teaching is done in English. The Special Course is one adapted to students not qualified to take the Regular Course but who give promise of usefulness in some sphere of the ministry. Experience however seems to indicate that the Special Course should be regarded rather as an expedient necessary for the present.*

of Education in 1899 (See below under Attitude of the Department of Education). The following have Chu Gakko licenses: Rikkyo Gakuin, Sei Gakuin, and Shiritsu Nagoya Chu Gakko.

* Following are lists of the schools with the number of students taking the various courses of study:—

	Chu Gakko Course	Koto Course
Doshisha	586	49
Meiji Gakuin	285	19
Tohoku Gakuin	296	34
Tosan Gakuin	167	...
Aoyama Gakuin	435	142
Kwansei Gakuin	252	...
Chinzei Gakuin	395	...
Rikkyo Gakuin	550	82
Tokyo Chu Gakuin	90	6
Sei Gakuin	110	...
Nagoya Chu Gakko	250	...
	3416	332

3 Results of Secondary and Higher Christian Education

It will be evident from the list of schools now given that Secondary and Higher Christian Education in Japan has been carried on at a large cost of time, labor and funds. Looking at the results from the point of view of one interested in the christianization of the nation, has it been worth this cost?

1. To one who meets Japanese in the various callings of life, it is a frequent pleasure to find how many of them were once students in Christian schools, and how commonly they speak of them with warm regard. Many of them may not themselves be Christians; but they know what Christianity is, and their feelings toward it are kindly. That is one thing that Higher Christian Education has done. It has made many friends among those whose friendliness is worth having.

2. It often happens that students pass through Christian schools without giving evidence that the truths of Christianity have found any entrance into their minds; but who, as the years go by, make it manifest that they were not altogether unimpressed.

Theological Schools

	Regular Course	Special Course
Doshisha	30	23
Meiji Gakuin	14	11
Tohoku Gakuin	2	10
Aoyama Gakuin	13	17
Kwansei Gakuin	18	6
Rikkyo Gakuin	5	5
Tokyo Chu Gakuin	5	16
Sei Gakuin	7	2
	94	90

Not long ago a pastor of wide experience remarked that it was often a surprise to him to find how many of those who profess Christianity had once been students in Christian schools—perhaps years ago.

3. But it is not only sowing and reaping after long waiting. There are many who became Christians while they were students; and whose Christianity has stood the test of ten, or twenty, or thirty years, or more. Most of them will never be known beyond the little circle of their acquaintance. But others of them are well-known; men in business; men of name as teachers, authors, journalists; editors of influential newspapers and magazines; men of reputation in official life; leaders in Christian philanthropy.

Well deserving of notice also is the work done by the Christian schools in building up in Christian knowledge and character the students who come to them from Christian homes.

4. Nothing can be clearer than that the great work of the christianization of a nation must be done chiefly by the Churches of the nation. That is the lesson of history; and it is so in the nature of the case. But another thing also is clear. For the gathering, the upbuilding, the extension, the most effective activity of the Churches, there is needed an intelligent, educated, energetic Christian ministry. There are now in Japan, Churches which the Churches in other lands gladly regard with respect; and those Churches are what they are largely because of the ministry that has served them and guided them. It is hardly too much to say that the history of the Churches is the history of the ministry. Where did that ministry come from?

The statistics for a complete answer are not im-

mediately at hand ; but it can easily be shown that a large majority of those in the ministry who are most influential in the Churches and most active in the christianization of Japan were once students in the Christian schools.

These are among the results of Secondary and Higher Christian Education in Japan for boys and young men. It has been worth all that it has cost.

4 Present Condition of Christian Schools

In their earlier years the Christian schools were the best in the country, and students flocked to them by a natural choice; but the conditions to be met now are very different from those met then. There is nothing more marked in the progress of Japan than the steady improvement of the State schools. In various ways the better ones among them offer advantages superior to those of the Christian schools; and the result is what might be expected. Many students who in the old days would certainly have gone to the Christian schools now as eagerly attend those maintained by the State. So eager are they to get the best, that the best State schools are crowded with the pick from all parts of the country. This is a situation of which no one can reasonably complain ; but it must be met by the Christian schools if they are to maintain their reputation, to get in large numbers the most promising students, and to do justice to their own constituency ; for already they have a constituency.

This cannot be done for nothing. Some at least of the schools will certainly require additional and

considerable gifts of funds from friends old or new. Particularly is this true with regard to those having a Koto Course, if the graduates are to be properly fitted for entrance into the Christian University whose establishment is so greatly to be desired, and to which reference will presently be made.

5 Attitude of the Department of Education

Prior to the year 1899 the Christian schools carried on their work unhampered by regulations of the Department of Education. A number of them were recognized as Chu Gakko; and their students were granted the privileges of Chu Gakko students—postponed military conscription and entrance into the higher State institutions. But in that year the following "Instruction" was issued by the Minister of Education:—

"It being essential from the point of view of educational administration that general education should be independent of religion, instruction in religion shall not be given or religious services held at Government schools, public schools, or schools whose curricula are regulated by provisions of law, even outside of the regular course of instruction."

If, in the application of the Instruction to private schools granted the privileges of Chu Gakko, nothing more had been required than that attendance upon religious services and instruction in religion should be voluntary, the Instruction might have met with acquiescence. But the language of the Instruction was clear in itself; and inquiry at the Department of Education by representatives of the Christian schools

made it plain that what was said was meant. There could be no "instruction in religion given or religious services held *even outside the regular course of instruction*." To which it may be added that recently in a notable case Christian instruction given at a Chu Gakko before the opening of the school in the morning was obliged to be discontinued by directions from the Department.

The issuance of this Instruction constrained most of the Christian schools having Chu Gakko licenses to relinquish them; and with them the accompanying privileges.

Then followed a long series of negotiations with the object of obtaining relief from the difficulties created by the Instruction. In the course of time the Christian schools were "recognized"; and their students were granted the privileges of postponed conscription and entrance into the State Koto Gakko. But the schools were not allowed any longer to be called Chu Gakko—a deprivation which has proved a serious injury to them; their students were not allowed to be transferred to Chu Gakko without an examination—a regulation which necessarily discredits the Christian schools; and since the schools were "recognized" a number of regulations have been issued which in effect have put the students of the Christian schools to a marked disadvantage as compared with those of Chu Gakko.

These things have seriously affected the Christian schools, not only as to the number but also as to the quality of their students. Nothing else could be expected. It is only natural for students—and especially the better students—whose friends are indifferent to Christianity, to hesitate to enter a school which can not offer them all the advantages offered

by the Chu Gakko. Particularly is this true of those who purpose to continue their studies beyond the Chu Gakko; for it is there that the restrictive regulations are especially operative. The result is that the number of students in the Christian schools taking the Koto (Higher) Course is comparatively small. This is much to be regretted not only from the institutional but also from the Christian point of view. These years are the most critical years in the life of the student. He is no longer a boy, but a young man mature enough to form reasoned and fixed conclusions. It is the time of all others when his mind is open to the intelligent acceptance of Christian ideals and the Christian faith; and yet a time when he is surrounded by manifold dangers.

For a number of years it has been hoped that as time passed the difficulties resulting from the Instruction, and from the general attitude of the Department of Education towards private schools, would disappear. But it has come to be a hoping against hope. Concessions have been made, but they have been made grudgingly; and concessions grudgingly made have been followed by new restrictions. This condition of affairs indefinitely continued can not but dampen the enthusiasm of the friends of Higher Christian Education both in Japan and in America.

There is therefore a growing, a settled conviction, it may be said, that there can be no rich future for Secondary and Higher Christian Education in Japan, if it is to remain dependent upon the regulations of a State system that discriminates against it. The present Christian system of Secondary and Higher Education must be improved and crowned with a University.

6 Need of Secondary and Higher Christian Education

1. Japan as a nation is rapidly becoming one of the best educated nations in the world; and it will not respect, still less be deeply influenced by a Christianity that is not both in spirit and endeavor manifestly educational. The present attitude of Buddhism is highly significant. Seven years ago there were only five Buddhist schools above the Chu Gakko grade having a total of 367 students; two years ago there were fifteen with an enrolment of more than a thousand. Most of the students in these schools are being trained for the priesthood; but besides these there are a number of Chu Gakko maintained by the Buddhists which are open to all. When Buddhism is multiplying its schools Christianity can not be inert without suffering reproach and loss.

2. Without controversy the impressionable age is the age of youth. Then is the time above all others when seeds take root; whether the seeds be good or whether they be evil.

Life in Japan to-day is peculiarly one of spiritual uncertainty, perplexity, and peril. The evidence of this is forced upon the sympathetic observer at every turn. The old standards of duty have not their old power of command; those which Christianity presents have not yet established themselves in the mind of the people. The materialism and commercialism of the West are in Japan mightily to aid the old forces of the Flesh in its conflict with the Spirit. The problem is not simply one of conduct; but one of ideas, ideal, moral sanctions, eternal verities; of God and man, and of what God requires of man.

In lands where Christian homes and Christian Churches and other Christian institutions abound, Secondary and Higher Christian Education is a strong auxiliary force to build up boys and young men into the highest type of manhood. In Japan to-day it is a necessity. There is nothing else that takes its place.

3. Christianity has to do not only with the individual but also with society. The demand of society that Christianity recognize this truth and give to it a place beside the individualism of the past, and the fact that Christianity acknowledges that in this society is right, are among the marks of this age of ferment. Not that the truth is a new one. Jesus came preaching the gospel of a kingdom.

The duty of Christianity in Japan is not only a duty to the individual. It is no less a duty to society through the individual; the duty of scattering throughout society men who shall be as lights and as salt; men in whose thinking and feeling and conviction the truths of Christianity are ingrained; men who believe and therefore speak; n en who can also give a reason for the hope that is in them. This is the commanding reason for Secondary and Higher Christian Education in Japan. In a measure it has already done its duty. If in the future it shall do it more perfectly, even though it still be but imperfectly, it will prove itself an instrument of priceless value.

The field is the world. The world is society. The good seed, these are the sons of the Kingdom. The Enemy sows tares. Christianity must sow wheat.

4. Christians in Japan in comparison with the nation are but a handful; but they are a growing body, and they need Christian schools to which to send their sons and daughters. Many of those now in the Christian schools are the children of

Christian parents who themselves learned of Christianity in the Christian schools. A considerable percentage of the students come from Christian families or from families friendly to Christianity. The Christian schools have thus a Christian constituency steadily increasing. That constituency is one not to be neglected.

5. Most rules have their exceptions. There are highly valuable men in the ministry of the Church in Japan who were educated in non-Christian schools. There is however no likelihood that such men can be obtained in large numbers; and if their Christianity has cost them more, there is no evidence that it has given them superior qualifications for their work. In any school in Japan the Christian boy or young man will find the current against him sufficiently strong to make it necessary for him to exercise himself unto godliness. In the nature of the case, as a rule students for the ministry should receive their general education from the Chu Gakko grade up, neither in non-Christian schools nor in schools exclusively for those preparing for the ministry; neither in cold storage nor in a hot house. They should be educated along with their fellows; but in schools under Christian influence. In a word, Secondary and Higher Christian Education is of prime importance, if the Church in Japan is to be supplied with ministers sufficient in numbers and of the best quality; workmen that need not be ashamed, able ministers of the new covenant.

6. The entire State System of Education from the Primary School to the University is in principle non-religious. Under the circumstances this could not be otherwise. Japan is the meeting place of Shintoism, Buddhism, and Christianity; and the great majority

of the people are either Shintoists or Buddhists. The position of the Department of Education in maintaining strictly the non-religious principle in State institutions is only what might and what should be expected. Any attempt to introduce instruction in religion into institutions maintained by public funds would do more harm than good. It would create endless confusion and awaken bitter opposition. Such an attempt would be neither wise nor just. Nevertheless, the fact remains that the majority of students in Japan pass the most formative period of their lives in a determinative environment in which religion has no part; and the result is already constantly and increasingly in evidence.

Nor is this all. Not only are the State institutions non-religious; in many cases their influence is positively unfavorable to Christianity. It is true that the Imperial Constitution guarantees freedom of personal faith. But the majority of the principals and teachers in these institutions are utterly indifferent to religion. Many of them are thorough-going materialists or agnostics; and some of them are actively hostile to Christianity. This is the air which the students breathe. This is the current which boys and young men from Christian surroundings must breast. The result is not to be wondered at. Many of the students outstrip their teachers in their indifferentism and scepticism.

In general it may be said that the influence of institutions founded by invididuals is not so conspicuously repressive of religion. But in principle these institutions are strictly non-religious; and in fact the student finds in them very little that is conducive to religion.

To get a clear conception of conditions in Japan one

should ask himself the question, What from a Christian point of view would be the situation in America or England, if nearly all the preparatory schools and colleges and all the technical schools and Universities were non-Christian in their teaching, and most of them anti-Christian in their spirit and influence; while at the same time society was so little leavened by Christianity that there was but little in it to counteract these great opposing forces?

7. The results of Secondary and Higher Christian Education in Japan already noted are themselves a witness in its behalf. It has made friends for Christianity. It has lodged in the minds of many the fundamental truths of Christianity; has led many to accept it as the rule of their own faith and living; and has established many from Christian homes in Christian knowledge and character. It has added an element of strength to the Churches now planted and growing. It has given the Churches their ministry.

7 Need of a Christian University

Much that is now to be said might properly have been included in the preceding section; and much there said might with even greater pertinence be said in this section. This in explanation of certain omissions and repetitions.

1. Christianity is in Japan for the christianization of Japan. Other nations for their christianization have needed and will need the Christian University. The forces in Japan which Christianity must meet are the opposing forces of the East reinforced by the opposing forces of the West; and if the Christian University is a necessity in the West, still more is it a necessity in Japan.

2. There is a manifest desire for a Christian University on the part of some who are not themselves Christians.

The distinctive aim of the State Universities—in fact of the whole State System of Secondary and Higher Education for boys and young men—is to train men for Government service. Of necessity the great majority of graduates enter other callings; but the distinctive aim of the Government, and the ideal in the minds of most of the students, is service under the Government. This is clearly perceived, strongly felt, and often commented on.

As a consequence, the statement is often made by men—sometimes by men of position—that they would much prefer to send their sons to a University whose characteristic aim is rather the making of broad-minded men of high character. Such statements are frequently prompted by the knowledge that old things are passing away; that life in Japan is becoming more and more complex and its problems more and more difficult; and that the time is coming when Japan must bear a great burden of responsibility in the East and in the world. Repeatedly these men have asked the question, Why do not Christians establish a Christian University?

That is a stretching out of the hand from which Christianity cannot turn away without good reason.

3. If Christianity is to exercise leadership in the nation, it must have a large and constantly increasing number of men possessing the qualifications for leadership. Ministers, lawyers, physicians, men of science, who will command a hearing; teachers, authors, journalists, who will mould the mind of the people. With such men, Christianity will advance with a steadily increased momentum and the Church will be

increasingly an institution of wide and potent influence; without them, they will lack an element of the highest value. God works by means; and the means by which he commonly does his mighty works are educated men. In all the history of the Church few of those who made and left their mark upon the age in which they lived were other than men of high education.

It may be thought that Christian schools below the rank of University will suffice to supply what is needed. But that is not so. Christianity will not attain to a place of leadership in Japan unless it can count among its confessors and friends many men of University training in the various vocations.

That is true to-day, and it will be still more true in the future. Thirty years ago education in Japan, according to the methods and standards of Europe and America, was only in its beginnings. To-day there are Universities whose graduates constitute a class by themselves; men of recognized superiority, men taking the places of power and influence, men whose leadership is acknowledged and acknowledged because real. These men are trained in surroundings generally unfavorable and not seldom unfriendly to Christianity. With a Christian University there will be an outflow of such men educated under Christian influences. Without it there will be no such outflow.

4. The power of God unto salvation is the Gospel of Christ. But the best friend and servant of the Gospel is the best Christian scholarship, and if Japan is to be deeply Christian there must be in Japan a centre of such scholarship; a Christian University in which it shall be found and imparted, and from which it shall issue in the various forms of Christian literature. This is a *sine qua non*. Such a statement might be

made regarding Europe or America; but there are reasons not fully appreciated by some for which it is especially true of Japan.

There is in America and other lands where Christianity has long moulded the thinking of the people a general acceptance of the truth that there is one God, the Creator and Judge of all; and in presenting the Gospel that truth may commonly be taken for granted. Those who reject it are the exceptions. In Japan it is not so. The postulates, the presuppositions, of Japanese thought past and present are radically different from those of Christianity.

There is in Japan no theistic foundation on which to build. The mass of the people are polytheistic in their conceptions of God; and those who think more deeply are agnostic or pantheistic in their belief. To which it must be added that in recent years the agnosticism and pantheism of the East have been buttressed by the materialism of the West. Therefore before the Gospel can make its way to the very heart of Japan there must be cast up a highway of theism; and it needs no prophet to foresee that there is coming in Japan a great and long debate—one that will tax the best Christian scholarship and philosophy to bring victory. A battle is to be fought; a battle that can not be fought in Europe or America. The stronghold of the world-view of the East—the world-view of pantheism—is in the East; and defended by the civilizations of the East over which it has reigned for centuries the King invisible. The world-view of the East and the world-view of Christianity are now facing each other in Japan; and the chief leaders in the struggle for the Christian world-view in Japan will not be the Christian scholars of the West but the Christian scholars of Japan.

Closely connected with this, but sufficiently distinct to be given separate statement, is another fact; a fact of momentous consequences in the minds of all thoughtful observers of present conditions in Japan. No one needs to be told that Japan is now in a state of transition; but few outside of Japan clearly perceive how wide and deep the movement is. The old foundations of duty—duty to the individual, duty to the family, duty to society, duty to the State—are being shaken; and there is a growing conviction, constantly given utterance, that the foundations must be relaid. Unless this is done it is feared that the whole social order will be in peril; and Christians and non-Christians alike are seriously asking, What are the new foundations to be? Is duty to find its ultimate sanctions in some image graven by art and the device of man, or in the God who made heaven and earth? That is the question now asked by many, and certain to be asked with deepening insistence until it is answered. To this question Christianity must make reply; and for its reply must give good reasons.

Therefore there is needed in Japan a Christian University; a University with a succession of teachers able to open the eyes of the mind of Japan to see that the Presence which fills all the universe with glory is Personal, and that the eternal sanctions of duty are rooted and grounded in Him in whom we live and move and have our being. When that is done, Christianity in Japan, with a new clearness and fulness of meaning, will be able to repeat the words, Ye believe in God; believe also in me.

5. To one who discerns the signs of the times, nothing is plainer than the gathering conviction that there is an imperative call to unity of effort, if Chris-

tianity is ever to accomplish its mission. Christian men are "seriously laying to heart the great dangers we are in by our unhappy divisions." This is the spring of the Laymen's Movement; and this is the message of the Edinburgh Conference. It is becoming clear that the forces opposing Christianity are stupendous, and that they can be overcome only by intelligent and active co-operation. This is true of every land; but it is pre-eminently true of lands where Christianity is just making an entrance into the life of the nation.

In all this there is an argument for a Christian University in Japan, established by Christian men forgetting the differences dividing them, that can not be gainsaid. At a time when great things are to be attempted, it will make possible a great work otherwise impossible. It will quicken faith and courage. It will be an example and a stimulus. It will be a proof of faith working by love. The Church of Christ one in him, it will make one before the nation and the world. It will hasten the day when there shall be one Fold and one Shepherd.

6. In a Christian University the whole Christian movement in Japan will have a strong friend. Its establishment will mark an epoch in the history of the nation; it may be, in the history of all Eastern Asia. Nor should it be forgotten that there is a time in the tide of nations.

7. A Christian University is necessary to complete the Christian System of Education. As already shown, the necessity for a University rests firmly on foundations of its own; but it may also be said that the need for it to complete the Christian System of Education was the original compelling cause of attention to the subject. In such a University every

Christian school for boys and young men will find a goal and a stimulus; without it the future of every such school, and especially of every such school above the Chu Gakko grade, can not be regarded as other than highly precarious.

This has already been said in a foregoing part of this statement; but the matter is one whose importance can not be over-stated.

8. This statement is prepared by those who are most closely connected with the work of education; but the convictions here expressed are no less the convictions of the great majority of Protestant missionaries in Japan and also of Japanese Christians.

In October of 1909 a Conference was held in Tokyo to celebrate the Semi-Centennial of the Planting of Protestant Christianity in Japan. That Conference was composed of representatives of almost all the Protestant Missions and Japanese Churches. At the close of the Conference the following resolution was unanimously adopted:—

"The Conference gladly recognizes the great value of the work done in the past by the (Secondary and) Higher Christian Schools; but it also observes with apprehension that their resources do not now enable them to maintain an equal place with the best Government institutions of corresponding grades. In the interests of Christianity in Japan this is a matter for grave concern. The future of Christian education depends upon a better equipment for the present Christian schools. This is essential; but still more than this is necessary. A Christian University worthy of the name should be established without delay. The Conference therefore earnestly presses these needs upon the attention of Christian friends both in Japan and in the West."

At the recent annual meeting of the Conference of Federated Missions in Japan the following resolutions were unanimously adopted :—

"That this Conference expresses its hearty sympathy with the movement (to establish a Christian University), and earnestly hopes that the Christian Educational Association will see to it that as soon as possible definite plans be drawn up for launching this most important enterprise of establishing a Christian University of the first class in Japan.

That its Committee on Education be instructed to hold itself in readiness to render all possible assistance in the undertaking."

8 Substitutes for a Christian University.

1. It is said by some: Japan is already supplied with well equipped Universities maintained by the State. There are also Keio and Waseda founded by broad-minded patrons of education; and while they may not rank with the State Universities, they are doing excellent work and are crowded with students. Why is another University required for students from Christian schools?

(1) Formerly it was the expectation in most of the Christian Schools that their graduates seeking a University training would go to the State University in Tokyo. Some of them did go. But the restrictions of the Department of Education already referred to have made entrance to the University for students from Christian schools increasingly difficult. This is a practical obstacle that long and patient endeavor has failed to overcome.

(2) The atmosphere of the State Universities is not only non-Christian. It is much more than that.

Sending students to them is a different thing from sending them to a State University in America. The number of Christian students who have had their faith smothered shows the need of a University that shall be a friend to Christian faith and not a foe.

(3) In Keio and Waseda the case is somewhat different; but there is little or nothing in them favorable to Christianity. From the beginning the ruling principle in Keio has been the materal development of Japan. In neither Keio nor Waseda could the Department of Philosophy be set for the defense of the philosophy underlying Christianity.

(4) The question "Why is another University required for students from Christian schools?" prejudges the case by limitation. Another University *is* needed for students from Christian schools; but that is not the *only* reason why it is needed, The question is not only one of a University for students from Christian schools; it is also one of a University where *non*-Christian students may study under influences favorable to the hypothesis, In the beginning God created the heavens and the earth.

2. It is said by some: The State schools and Universities in America are not positively Christian; but most of them are not unfriendly to Christianity. Can not such a condition be reproduced in Japan?

The attitude of the State schools and Universities in America towards Christianity is the result of the Christian forces operative in society. Notable among those forces are the Christian colleges. Probably the most effective single instrument for the accomplishment of a similar result in Japan would be a Christian University.

3. It is said by some: What is most needed in Japan for the christianization of Japan is Christian

leaders. Why can not such leaders be trained abroad?

(1) For special reasons it is and always will be well worth while to send certain men to the Universities of Europe or America. But that fact is of no weight as an argument against the establishment of a Christian University in Japan.

(2) For the most part the men sent would be men in preparation for the ministry or for teaching in the Christian schools. And it may fairly be questioned whether the greater number of such men would not be better fitted for their work by education at home; chiefly in their own language; in company with large numbers of fellow-students with whom they would afterwards associate; and face to face with the conditions by which they would afterwards be confronted. But they should receive their education in a Christian University.

(3) The number of men sent could never be more than relatively small; and while such men would be men trained for leadership, the word leadership as here used should be thought of as having a far wider range of application. What is needed in Japan is a large class of highly educated men in all the influential callings who shall stand for Christianity; and such a class can not possibly be produced any where else than in Japan

(4) The paramount need is not for here and there a man trained in a Christian University; but for a Christian University itself as a great centre of learning, training and influence. The Rhodes Scholarships have their value. But the Rhodes Scholarships would be a poor substitute for the American University; and if Christian America needs the Christian

University, non-Christian Japan needs it not equally, but much more.

9 General Character of the University Needed

A Christian University, to do the work of a University, must be a University in fact as well as in name. Certainly it must be a growth ; it can not be completed in a day ; but from the beginning it must be a real University in conception. While its Departments may be added one after another, the Departments established and the work done must rank with the very best in Japan.

If friends in America should be sufficiently impressed with the need of a Christian University in Japan to make its establishment a thing for consideration, of necessity there will be many matters requiring painstaking inquiry, investigation and reflection before a favorable decision can be reached. The following will serve as examples : The Deed of Trust under which the property shall be held and the affairs of the University administered ; the constitution of the governing body ; the Departments to be established and the order of their establishment. But in a general statement of this kind, whose purpose is rather simply to awaken interest and invite inquiry, judgment regarding such matters can not well be attempted and will not be expected. It may be said however that to purchase land, to erect and equip buildings, and to provide an endowment sufficient to meet the expenses of the Departments first to be established—to make a good beginning—will cost at least a million dollars.

10 Difficulties and Grounds of Confidence

There will be the difficulties incident to the establishment, development and administration of all Universities. The difficulties are great and not to be regarded lightly; but they are not new or strange, and should not occasion undue apprehension. Keio and Waseda are proof that such difficulties should not be deterrent.

But there are other difficulties to be met which are peculiar. The University contemplated is a Christian University; and a Christian University to be a Christian University must be and must remain without wavering Christian. If this purpose is to be frustrated, all labor spent and all gifts given will have been spent and given in vain. By careful provision certain dangers can be averted; but not all. What of these which can not be so averted?

God is now calling men with a new call to undertake great things for the more speedy accomplishment of this purpose; and if God is so calling Christian men, it is reasonable for them to have confidence that he will grant them wisdom and understanding unto all pleasing, and strengthen them with all power according to the might of his glory.

CHAPTER VIII.

LITERATURE.

The Book-shops in 1910, and Some Reflections Therein.*

It is inspiring to go into a large book-shop, to look at the literature that has been produced in response to an insistent demand, and to reflect on its influence, actual, and potential. To those, however, who cannot read even the titles, the volumes ranged so attractively there are merely dead books; but it should be our purpose by study of the output, and of the needs that called it forth, to make them more and more living works. How great is the task, and how little we know! Yet an annual survey is needed; and an attempt is here made to give some glimpse into the book-shop considered as an organ in the life of the nation.

On one shelf there may be a large volume of the

* The Committee on Christian Literature of the Federated Missions made out a list of some important books published in 1910; and, in the preparation of this article, the writer has used that list together with his own report as the secretary of the Committee.

Chinese classics—and it may have dust on it,—a volume of a thousand pages or more containing the works of Confucius and Mencius which, in the absence of much other literature, used to be learned by heart fifty years ago. Then the books were printed from wooden blocks on soft light Japanese paper; now they are printed with type and bound in cloth and leather.

On the same shelf there may be two lordly volumes entitled *Kōdō*, or 'The Way of Filial Piety,' in which the old doctrine is put in new forms. Looking inside we find the writer wondering whether the old family system and the spirit of reverence for ancestors has not been affected by unwise adoption of Western forms of civilization. In order to preserve this heritage intact he contends that there is nothing but to take the old way of filial piety and so he leads thereto with every allurement possible.

This work is typical of many others that have appeared of late, works pointing back to the teaching of the East as the proper basis for the spiritual and moral instruction of Japan, and advising the use of old bottles for the holding of new wine. Such works as these appear in new dress, they are put forward by powerful forces, but they have waxed old and are ready to vanish away.

The doors of the country have been opened, and the younger generation is not going to rest content to be relegated to the musty storehouses for mental and spiritual nourishment, nor to have the door of learning held cautiously open with a chain-bolt.

On a shelf near by may be several volumes of translations of Ibsen or Sienkiewicz or Tolstoy or Shakespeare or Doyle, beautifully printed and put up in cases. And these books are read, although some of

a too realistic nature have been suppressed by the authorities. Here is Hamlet in its sixth edition in a translation made by a professor in the Tokyo Imperial University, while Robinson Crusoe and the Arabian Nights have gone through edition after edition.

And not fiction only among Western works; among new books alone we may see in Japanese form James' 'Pragmatism,' Royce's 'Psychology,' and even Schopenhaner's, 'The World as Idea and Will.' All the leading works of this kind appear sooner or later in translation. The springs of the East from which the literature of the country was formerly derived, have gone dry, but the West is giving forth an endless stream.

Side by side with these translations, may appear volumes of essays and lectures, through which the thought of the West is transmuted in such a way that it may be appreciated and absorbed by the mind of the East. Here is a volume containing popular lectures delivered before a Psychological Society; there is a collection of practical talks on ethics, one volume in an Educational Library; and volumes of lectures to primary school teachers abound—would that these teachers were paid as they are taught!

Excluding general literature from our survey, let us look at some of the works* more in detail.

The Confucian revival began some years ago and Confucian Societies were established throughout the country with the hope of building up a present day ethical system on the old foundations.

* Statistics do not show much, but the following are the figures, as reported by the Home Department, showing the total number of volumes [titles] published, i.e., offered for sale: 1905, 28,279; 1906, 28,861; 1907, 29,475; 1908, 29,029; 1909, 34,730. Of these totals, the number of translations for the five years, respectively, are: 17, 65, 49, 43, and 57.

In response to the demand thus excited, Waseda University is putting out a library of twelve volumes, or more, of reprints with translations into colloquial language; while the Dōbunkwan has a reprint for scholars consisting of twelve large volumes with copious annotations. In addition to these there are several so called 'pocket' editions of the Analects and other classics. The popularity nowadays of the pocket edition of various books seems to correspond to that of the India paper edition in the West.

But this revival began some time ago, so we should expect to find it on the wane. Moreover, the Government has withdrawn its encouragement; and now, in 1911, we are told that the publishers are left with large stocks on their shelves.

Those who lead in this revival seek to get from the Confucian system in the present age benefits similar to those obtained in the past. With this desire Mr. M. Sawayanagi, the recently appointed President of the Tohoku University, one of the leading men in the educational world, has produced after a labor of years, one of the greatest books of the year, *Kōdō*, or 'The Way of Filial Piety.' This is a worthy collection of much that has been taught on this subject of conduct, not only in China but in the West, and it is a storehouse to which teachers may turn in preparing the enormous number of moral lectures that are called for in the present system of education. Some say that the book is old fashioned—which it is of course. Others say that such a treatise on *public* morality is more needed—but what basis is there for public morality apart from individual?

Another book that doubtless has the full approval of the Department of Education is *The Sacred*

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OF RELIGION

Teaching of Confucius, put out under the aegis of Prince Nijo and Count Higashikuze.

The Educational authorities are distressed on account of the decline of morals and the so-called corruption of the young. Consequently there is demand for an ethical system that will bear fruit, as well as supply material for discussion. To satisfy this demand, the above mentioned works, and many others of a similar nature were put out.

A sign of the times is that in a certain Higher Commercial School in which heretofore commercial morality has been taught to the first year class only, it is now to be taught to the two higher classes as well. For such lectures, the Analects of Confucius are sometimes taken as texts to be adapted to modern conditions; or, like the text of some sermons, to be used as a starting point for an independent dissertation. One lecturer on this topic is at present engaged in endeavoring to elaborate a systematized reconciliation of the demands of ethics with those of the competitive system of commerce and industry.

There is a persistent effort to go beyond the Chinese standard, which is so democratic that it is a wonder it ever has been tolerated; and to base all upon the Imperial Rescript on Education. Baron Kikuchi is an exponent of this policy and he has published in Japanese under the title, *Shin Nihon*, or 'New Japan' his lectures on Japanese Education delivered in America, with translations of the comments thereon by American newspapers. The leading idea in his lectures is that everything has been evolved from the spirit of reverence for the Imperial House.

The system of ethical teaching in the country is fully discussed by Mr. Sawayanagi in a book entitled

Waga Kuni no Kyoiku, or 'Education in Our Country,' a full review of which appears in the *Japan Mail* for February 10, 1910. There is also a systematic discussion of the Oriental system of Ethics by Dr. Endō.

In connection with this effort is the attempt of the authorities in 1911 to galvanize Shintoism into life, and we shall doubtless see various reprints of ancient tomes to aid in this revival.

In connection with State stimulated revivals may be mentioned the attempt to adapt to the demands of the present age the ethico-economic doctrines of Ninomiya Sontoku which go under the name of Hōtoku-kyō, or the 'Doctrine of the virtue of Gratitude.' The contention, in short, is that man who receives so much from nature should make a due return by working hard, living simply and behaving righteously. The doctrine is propagated by the Department of Agriculture and Commerce in order to stop the too great drain of the cities from the agricultural districts. The Department has reprinted an old essay by Tomita entitled *Hotoku-ki*. In a recent number of the Transactions of the Asiatic Society there is a full account of Ninomiya and his doctrines.

The story of the Forty-seven Rōnin is one that is ever popular, and of late various new books have appeared on this old subject. The influence that these men have exerted upon the national life and thought would be a fruitful subject for study.

Count Okuma has done his part in the making of anthologies by putting out his *National Reader*, in which he has collected extracts from various works and comparatively many poems by the Emperor and Empress, all designed to exhibit the national ideal.

The following list shows the titles, publishers, etc.

of the books above mentioned, and others of a similar conservative nature :—

Kōdō,—The Way of Filial Piety, Sawayanagi. Fusambō, 2 volumes, ¥5.00.

Tōyō Rinrigaku,—Oriental Ethics, Endō Ryūkichi. Kōdō-kwan, ¥2.00.

Kōsei no Seikun,—The Sacred Teaching of Confucius, Prince Nijō and Count Higashikuze. Kanao Bunendō, ¥0.80.

Shin Rongo,—New Analects of Confucius. (A Collection of Essays appearing in 'Success'). Seikō Zasshi Sha, ¥1.80.

Shidō,—The Way of the Knight, or Bushidō. By Yamaka, edited by Endō, with introduction by General Nogi. Kōbundō, 230 pp., ¥1.20.

Kokumin Tokuhon,—The People's Reader, Count Okuma. Waseda University Press.

Kanbun Taikei,—Twelve volumes of Chinese Classics. Fusambō, ¥24.00.

Kanseiki Kokuji-kai Zenshō,—The Chinese Classics in Japanese. Waseda University Press, 12 volumes, or more, ¥2.00 per volume.

Rōshi Kōwa,—Lectures on Laotsze, Mori. Tōadō, ¥1.30.

Shin Nihon,—New Japan. Lectures delivered in America and criticisms thereon, Kikuchi Dairoku. Fusambō, ¥0.90.

Nihon Bushidō,—Japanese Bushidō; Kusaka, Prefaces by Oyama and Tōgō, and presented to H.I.M. the Emperor. Tōkyōdō, 430 pp., ¥1.50.

Saigō Nanshū Genshin Roku,—(The Precepts that helped to form the character of Saigō Takamori). Tōadō, ¥0.50.

Akao Gishi no Shokan,—Letters of the 47 Rōnin. Uji Ryomeidō, ¥1.20.

Shindai Monogatari, Stories of the Ages of the Gods, Satō. Dai Nihon Tosho Kwaisha, ¥0.80.

The above outline suggests what the older men—those old in years or in thought—are doing; but the younger men criticise the whole system of education, especially that part of it called moral education which they say consists chiefly of holding up as examples men who lived in conditions very different from those prevailing at present. These younger men are giving lectures on education, ethics and psychology, or writing treatics such as three mentioned below;

while among new translations we find Angell's, 'Psychology,' Royce's 'Psychology,' Stanley Hall's 'Adolescence,' Hyde's 'Practical Ethics,' James' 'Pragmatism,' and Schopenhauer's 'The World as Idea and Will.' It is noteworthy that in his translation of the exceedingly difficult last named work Prof. Anezaki has resorted to colloquial forms of expression.

Very different, indeed, are the books on ethics, philosophy, education, and psychology, in this list from the books in the preceding one :—

Rinri Kenkyū,—Studies in Ethics, Inouye Tetsujirō. Kōdōkwan, 396 pp., ¥1.20.

Jissen Rinri Kōwa,—Practical Talks on Ethics. (One volume of the Kyōiku Sōsho, or Educational Library), Nakajima, Dōbunkwan, ¥1.40.

Jissen Rinri,—Translation of Hyde's Practical Ethics. Meguro Shōten, ¥1.20.

Nihon Rinri Shiyō,—Primer of Ethics in Japan, Yoritomo and Ishikawa. Kaihatsusha, ¥1.50.

Rinrigaku Shiyō,—Primer of Ethics, Okano. Hōbunkwan, ¥0.60.

Iesu no Rinri,—The Ethics of Jesus. King. Part I. Keiseisha, ¥0.70.

Kyōiku-teki Rinri,—Educational Ethics, Yoshida. Kōdōkwan, ¥1.30.

Genshiki oyobi Ishi to shite no Sekai,—The World as Idea and Will, Schopenhauer; translated by Anezaki. Hakubunkwan, ¥1.80.

Jissai Shūgi,—Pragmatism, James. Kōdōkwan, ¥1.50.

Tetsugaku Shin-an,—New Scheme of Philosophy, Inouye Enryō. Kōdōkwan, ¥1.00.

Tetsugaku Dai-jishō,—Dictionary of Philosophy. (A volume of the Collection of One Hundred Books). Dōbunkwan, ¥4.50.

Waga Kuni no Kyōiku,—Education in Japan, Sawayanagi. Dōbunkwan, 691 pp., ¥2.00.

Nihon Kyōiku Gaku,—The Science of Education in Japan, Iga. Kaiseikwan, (Osaka), 1200 pp., ¥3.00.

Meiji Kyōiku Shisō Shi,—History of the Ideas of Education in the Meiji Period. Fujiwara Kyōzō. Fusambō, 700 pp., ¥2.30.

Kokumin Sei to Kyōiku Hōshin,—National Character and Educational Policy, Misawa Kyū (The writer while abroad considered the question in the light of what he saw). Fusambō, ¥1.10.

Mohan no Shōgakkō Kyōshi,—The Model Primary School Teacher, Kanō Rikiji. Ryōmeidō, ¥0.95.

Furyō Ko Kyōiku-hō,—The Best Method of Educating Children, Ototake. Meguro Shōten, 572 pp., ¥2.00.

Kunren Ron,—Lectures to Primary School Teachers, Yoshida Kumaji. Kōdōkwan, ¥1.50.

Haha to Ko,—Mother and child (Tracing crime to defects in home education), Hara Taneaki. Hakubunkwan, 234 pp., ¥0.55.

Seinen Shūyō-kun,—Culture for the Young, Kanō Jigorō. Dōbunkwan, 534 pp., ¥1.50.

Nihon Kyōiku Bunko.—Library of Education in Japan (A collection of ten volumes for popular reading). Vol. I. Dōbunkwan, ¥2.00.

Kyōiku Byōrigaku,—Lectures on Psychology and Physiology to Educators, Drs. Go and Miyake. Dōbunkwan.

Shinrigaku Tsūzoku Kōwa,—Popular Lectures on Psychology (before the Shinrigaku Tsūzoku Kōwa Kwai). Part II. Dōbunkwan, ¥0.40.

Seinen Shinri,—Psychology of Youth, Tsukahara. Kinkōdō, 280 pp., ¥0.80.

Psychology,—Angell; translated by Uyeno. Dōbunkwan, 786 pp., ¥2.00.

Shinrigaku,—Psychology, Royce; translated by Kazami. Seibidō, 398 pp., ¥1.40.

Seinen-ki no Kenkyū,—Adolescence, Stanley Hall; various translators.—¥2.00.

Saiminjutsu no Kikai,—Dangers of Mesmerism, Takeuchi. Nishōdō, ¥0.50.

Shakwai Shinri Kenkyū,—The Psychology of Society, Kobayashi. 350 pp., ¥1.50.

In the line of essays and reports of lectures the output of literature is great and we can only note a very few of the works that have appeared. The subjects of these essays show the current of thought. At this time we find much—as we might expect—about self-culture and social policy, while a lengthy essay on Imperialism written by a young man as a graduating thesis is widely read.

For well written essays on current topics there seems to be an insatiable demand; and, as the appended list shows, the Buddhists are availing themselves of this great means of influencing the rising generation. That prolific writer in the *Shin Bukkyō*, Katō Totsudō, has produced two volumes of essays on Self-Culture and Self-Admonition.

There is this great demand for some light on the problems of life and conduct. The *Kokumin Shimbun* is publishing a series of books called "The People's Library," little red books that are seen in all the book shops. Thirty-four volumes have been issued up to the time of writing (June, 1911); and, of these, ten are entitled *Nichiyō Kōdan*, or *Sunday Talks*. They are reprints of editorials, on a wide range of subjects, by Mr. I. Tokutomi, proprietor of the *Kokumin Shimbun*. Volume 10 of this series, for example, is a book of 260 pages containing 42 essays.

In the *Japan Mail* of May 20, 1911, the gist is given of one these talks,—that on 'A Step Backward,' in which the wisdom of sometimes going backward is dwelt upon. Concerning the essays in general, the writer says: "They are sermons on the art of getting through the world with little inconvenience, and as peacefully as possible. They are full of that wisdom which only years of study and observation and long experience of the world and its ways can give."

The rising generation has not yet been able to adapt its old heritage of traditional doctrines and modes of thought to the demands of the new conditions in which it finds itself thrust, and there is a mute appeal for sympathy and guidance. Young men lend their ears readily to what men of experience

have to say on the problems of life. Books that give the fruit of experience in a way that suits the exceedingly critical taste of young men are widely read and have a great influence.

What have we as Christians done to show that we are in touch with the spirit of the times; that we sympathize with the young in their inquiries and sufferings; and that we have a solution to their problems? From the Christian point of view we have in this line only a timely translation, by Mr. Katō, of the *Kirisutokyō Sekai*, of King's 'The Ethics of Jesus,' but every new book of that kind should be translated and widely circulated through the ordinary publishing channels.

The theosophists have translated Blavatsky's 'The Key to Theosophy' and have obtained publication through the Hakubunkwan; while the year before last 'The Book of Mormon' in a comely Japanese form appeared in the ordinary book-shops.

A text concerning the wisdom of the children of this world seems to be applicable in the connection.

Two year's ago, Froebel's 'Education of Man' was translated through the private enterprise of a missionary; last year another missionary published an original work on Evolution; and more work of this kind needs to be done, though not in any large measure by missionaries directly. In the 'China Mission Year Book' for 1910, one of the Secretaries of the Christian Literature Society for China says: "Our motto is the famous dictum of our general secretary at the Ecumenical Conference in New York in 1900, namely: "Christian literature should be co-extensive with the work of God, and commensurate with the need of man."

But a consideration of this great question would carry us far beyond the subject under consideration.

The following are a few out of the many books of this kind that have been presented in the past year to the reading public :—

Kyōiku to Shūyō,—Education and Self-Culture. Essays on the Three Worlds, the Individual and Society, etc., Inouye Enryō. Kōdōkwan, ¥1.75.

Jikei Roku,—Essays on Self-Admonition, Katō Totsudō. Tōadō, ¥0.90.

Shūyō Ron,—Self-Culture, Katō Totsudō. Tōadō, Y1.80.

Jinsen Shugi,—Respect of Mankind, Kuroiwa Shūroku. (19 Editorials from the Yorodzu Chōhō). Shimbashidō, Y0.55.

Shakwai Seisaku to Kinsei Kwagaku,—Social Policy and Modern Science, Higuchi Hideo. Kinkōdō, Y1.50.

Shakwai Shiu Kenkyū,—A New Study of the Science of Society, Kobayashi. Ikueisha, ¥1.50.

Fugen no Kaitaku,—The Origin of Wealth (Lectures in colloquial language), Baron Shibusawa. Bunseisha, 496 pp., ¥1.30.

Ōkuma Haku Enzetsu Shū,—Collection of Lectures by Count Ōkuma. Hakubunkwan.

Teikoku Shugi Ron,—Imperialism, Ōnishi. Hakubunkwan, 542 pp., ¥1.20.

Ningen no Kenkyū,—A Study of Mankind, Sugitani. Hakubunkwan, 375 pp., ¥0.75.

Ronbun Shū,—Collection of Essays (Psychology, Evolution, Character, Civilization, etc.), Motora. Kōdōkwan, Y1.50.

Jidai to Kyōiku,—The Age and Education, Misawa. Keiseisha, 515 pp., ¥0.90.

Kochōzei, (Broad Long Tongue). Essays on Education, Religion, Commerce, etc. from a Buddhist point of view, Takashima. Heigo Shuppansha, ¥0.70.

Katsunan Bunshū,—Works of "Katsunan." Essays on literature, history, sociology politics, etc., Kuga "Katsunan." Bunryūdō, 560 pp., ¥1.50.

Nichinan-shū,—A Collection of Essays by Nichinan, Fukumoto "Nichinan." Essays on Mencius, Kuropatkin, Civilization, Socialism, etc., etc. Tōadō, 612 pp., ¥2.00.

Shō-ki, Commercial Opportunity, Nojiro. Minyūsha, 956 pp.

Eigo Hattatsushi,—History of the Development of the English Language, Kurihara. Hakubunkwan.

Kindai Bungei no Kenkyū,—Study of Recent Literature, Shimamura. Hakubunkwan, 725 pp., Y1.50.

Saku to Hyōron,—Essays and Criticisms, Tsubouchi. Waseda University Press, 488 pp., ¥1.40.
Hamlet,—A Study of Hamlet, Hirata. Fusambō, ¥1.35.

Well written biographies are popular; and, in order to propagate his doctrines, many biographies of Ninomiya Sontoku have been published Naturally, many lives of the late Prince Itō have been published. Except these books for the times, among those of a general nature the best is probably Miyake's *Ijin no Ato*, or 'Footsteps of the Great,' a collection of some thirty essays published in the writer's magazine *Nihon oyobi Nihon-jin*.

Together with other revivals of the past there seems to be a new interest in the life of that typical Japanese, Saigō Takamori. Five editions of a large biography were published in the past year; but it must be remembered that the editions were not necessarily large ones, a thousand volumes, or fewer, commonly making up an edition. In addition to this biography of Saigō, a pocket edition has been published of the old precepts which influenced his character.

In the Chapter on the Christian Literature Society in the China Mission Year Book we read: "We remember that many a book, which is often only indirectly evangelistic, is much more effective with a certain class of readers than the openly evangelistic. Hence we prepare many books showing what the heavenly Father through his Son Jesus Christ, has worked in the history of man and of nations, and we have repeated proof that such books lead on to conversion." It seems to be books of this order, interesting in style and elevating in matter, that are needed to spread the knowledge of what the Christian life is, and what it has actually done for men and women. The Naigwai Shuppan Kyōkwai has done something

to supply the demand which has been unsatisfied by the Christian publishing houses. This company has a series entitled *Ijin Kenkyū Genkō-roku*, or 'Studies in the Lives of the Great,' but the execution of the plan is not equal to the conception of it; the books being, in general, poorly gotten up. During the past year they have published a life of John Howard, which, together with lives of Luther, Washington, Froebel, and Gordon already published, may be taken as examples of the kind of work needed.

Among biographies of Japanese Christians there has been published a life of Mrs. Watanabe Matsuko which should be an inspiration to Japanese women.

The following are a few of the biographies that have appeared:—

Ijin Kenkyū Genkō-roku,—Studies in the Lives of Great Men. A collection of 64 biographies of the great men of all countries by various authors. Naigwai Shuppan Kyōkwai, 25-30 *sen.* (The volumes published in 1910 are on Cecil Rhodes, John Howard, Hideyoshi and Hakuin, (a Buddhist priest).

Ijin no Ato,—Lives of Great Men, Miyake Yūjirō (Thirty Essays from the Nihon oyobi Nihonjin). Heigō Shuppan Sha, ¥1.00.

Goethe Genkōroku,—Life of Goethe, Gihara. Seikyōsha, ¥1.00.

Kōshi Den,—Life of Confucius, Endō Ryūkichi. Heigosha, 350 pp., ¥1.40.

Koshi,—Confucius, Shirakawa. Toadō, 450 pp., Y1.20.

Saigō,—Life of Saigō, Itō. Toado, 381 pp., Y0.90 (Five editions published in 1910).

Tōkō,—Life of Prince Itō, Furuya. Minyūsha, 320 pp., Y1.50.

Rōshi Itō-kō,—Prince Itō, a Filial Son, Suematsu. Hakubunkwan, 510 pp., ¥1.50.

Tolstoy Haku,—Life of Tolstoy. Shunyō-dō, Y0.65.

Seinen-kan Sō Roku,—Records of Life in a Buddhist School, Ebi Zōen. Moriye, Y0.50.

Watanabe Matsuko,—Life of Mrs. Watanabe, Hidaka. Keiseisha, 106 pp.

As an offset to revived contemplation of Japan's

own past, two great works on Western history have been published, one by Prof. Mitsukuri of the Tokyo Imperial University, and the other by Prof. Segawa of the Peers' School and the military Staff College.

It is said that study of the past history of the country as recorded by Sanyo in his Nihon Gwaishi helped to bring about the Restoration of Meiji, but it is composed in a classical Chinese style too hard for the youth of the present generation, so it has been done into ordinary Japanese by Mr. Ōmachi.

Mr. Takegoshi argues in favor of the expansion of Japan toward the South in the new book entitled "Nankoku-ki which has gone into its fifth edition already.

The following are the only books of this kind that I have noted :—

Seriyō Zenshi,—History of the West, Segawa, Fusambō, 3 vols. 2600 pp., with maps and illustrations, ¥12.

Seiyō-shi Kōwa,—Lectures on Western History, Mitsukuri. Keiseisha, 1300 pp., ¥5.00.

Nihon Gwaishi, Sanyō; retold in modern language by Ōmachi. Shiseidō, 1,200 pp., ¥1.50.

Nankoku-ki.—The Countries of the South. Takegoshi, ¥2.30.

Seiyō Bushidō,—Chivalry in the West, Maeda, with an introduction by Nitobe. Hakubunkwan, 440 pp., ¥1.20.

In the religious world, perhaps the most significant book of the past year is one that is autobiographical rather than professedly religious. It is called *Zankwa Ichirin*, or 'A Late-blooming Flower,' and as I find no mention of the book in English, I may give some account of the circumstances in which it was written. The author, Ichikawa, was a sub-lieutenant in the navy who was wounded in the late war in which two of his most intimate friends lost their lives. On account of his wound, Ichikawa had to retire from the navy, and he was in such despair that he con-

templated suicide. In all this he was like multitudes of others, but he had a sister who is a truly remarkable woman, and the interest of the book centers in her rather than in him. When he was a boy, she went to Tokyo to earn money that he might be educated, and in all his career she watched over him like a mother. She is a firm believer in Kwannon, that Hindu goddess of Mercy who was adopted into the capacious Buddhist system and who is worshipped in so many Buddhist temples.

All the events in the life of Ichikawa, his sister attributes to the interposition of Kwannon who watched over him in all, preserved his life, and led him into the life which she had planned for him. The beautiful letters of the sister are given through which she gradually leads her brother from despair to belief. The whole book is a living record of conversion, based upon letters written without any thought of publication. The book in its own way is a counterpart of Begbie's 'Broken Earthenware,' ('Twice Born Men,' as it is called in the American edition).

Ichikawa has become a priest, and his purpose is to combine the inculcation of the spirit of patriotism and Bushido with the preaching of faith in Kwannon.

It would be interesting to have a further record of his career.

The book is a large one of 466 pages which was first published on Sept. 29, 1910. On Nov. 28 the 13th edition was published and April 10, 1911, the 28th appeared.

In considering the popularity of this work, it must be remembered that, although the religious interest in the book is what especially appeals to me, it is not that which attracts so many readers. What there is

the attraction? It consists, it seems to me, in the fact that a true story of fighting is told in a vivid way. The story of the siege of Port Arthur entitled *Niku-dan*, or "Human Bullets," is now in its 85th edition; while a book of the current year, the story in which culminates in the destruction of the Baltic Fleet, is passing through edition after edition.

These three books are similar in respect to their power of appeal to the fighting instinct; and it would be interesting to consider their popularity in connection with the statement that the Japanese are a peace loving people, needing no education to make them seek after peace and ensue it.

The above mentioned book will doubtless do more than all others that were published last year to call attention to Buddhism (if this may be called Buddhism) as a living creed; but the various Buddhist sects have been active, and, in particular, have published several new studies of their religious leaders.

Prof. Anezaki has written a work on 'Fundamental Buddhism'; and a kind of Dictionary of Buddhism has been prepared.

In addition to these learned works they have, as already mentioned, paid attention to the problems that are troubling young men, and have provided some books for them. They have also prepared various books in simple language adapted to the need of the common people. The book entitled *Bukkyō Kōgi*, or 'Discussions of Buddhism,' in colloquial style, by the versatile Katō Totsudo passed through six editions in five years; and the learned priest Shaku published in 1909 a similar work called *Bukkyō Tsūron*. *Bukkyō Seiten*, an anthology of the scriptures in colloquial, continues to be popular.

There is continued increase in Zen, or Contempla-

tive Buddhism, as is witnessed by the formation of a Young Men's Association for the study of Zen in one of the High Schools; but we hardly expect to find much evidence of this interest on the book-shelves.

The following are a few of the books published:—

Shaka Munibutsu,—Study of Buddha, Katō Genichi. Kōdōkwan, ¥0.30.

Shakason no Kenkyū,—Study of Buddha. Heigō Shuppan Sha, ¥1.00.

Bijutsu-jō no Shaka,—The Buddha of Art, Hori. Hakubunkwan, 330 pp., ¥1.20.

Life of Buddha, by Oldenburg, translated by Hori. ¥2.50.

Kūkai,—Life of Kōbō Daishi. Sutō. Kanao Bunendō, 413 pp., ¥2.50.

Shinran,—Life of Shinran, Sutō. Kanao Bunendō, 272 pp., ¥1.50.

Kompon Bukkyō,—Fundamental Buddhism. Anezaki. Hakubunkwan ¥1.40.

Fukyō Shin-jiten,—A New Dictionary for the Extension of Religion (A Buddhist Work) Katō Totsudō and others. Moriye Honten, 800 pp., ¥3.50.

Nichiren Seijin no Kyōgi,—The Principles of Nichiren, Tanaka. Hakubunkwan, ¥2.50.

Bukkyō Kōen-shu,—Lectures on Buddhism, Katō. Sekiyusha, 240 pp., ¥0.75.

Jinsei no Fukuin,—The Gospel of Humanity (A Buddhist Work), Takeda Shinjin. Genye-dō, ¥0.25.

Tensei Kwai Kōen-shu, Lectures before the Tensei Society, Part I. Nichiren Sect Publishing House, ¥1.50.

In the Christian publishing world, perhaps the most notable events are the publication of the supplementary hymn book, Sambika No. 2, containing 259 hymns, and the new translation of the New Testament put out by the Roman Catholics. Not only are the Catholics giving the Scriptures in the vulgar tongue but they are doing their best to circulate them among the people by publishing through Maruzen, one of the largest publishing houses which advertises the book extensively.

There are two books by Akashi, 'The Teaching of Jesus,' and *Kirisutokyō Seiten*, the latter being a New Testament anthology similar to the—widely circulated *Bukkyō Seiten*. This is, however, unfortunately not merely an anthology for it contains as an appendix a life of Jesus, the spirit of which will not commend itself to schools of thought; and the same caution may be mentioned with regard to the former book. It is to be noted that, by publishing through secular companies, the author obtained for his books a more general circulation perhaps than the Christian publishing houses could give them.

Iesu Den, is a translation by Prof. Kurihara, of the Hiroshima Higher Normal School, of 'Jesus' by Neumann.

The book entitled *Iesu Kirisuto*, by Sanō, is a re-telling in common language of the life of Jesus in the Gospels, similar to the book called *Yaso* by Ueda Bin which was published some years ago. In both cases the writers were not themselves believers.

We have not yet come to the place where volumes of sermons are common, though it would be well if preachers would prepare series of sermons on living issues in the language of the day and get them in the ordinary book-shops. The veteran pastor Mr. Miyagawa of Ōsaka has for years published some of his sermons in his monthly paper, the *Ōsaka Kōdan*, and he has also made collections in book form. Last year we had a volume of twenty-six sermons entitled *Shinrei no Shūyō*, or 'The Culture of the Spiritual Life,' treating of such subjects as: The Greatness of the Spiritual Nature, Exerting Spiritual Power, Unconscious Spiritual Power, The Prayer Life. More books of this kind are needed. A very few of the sermons of Mr. Uemura are reported in his weekly

paper, the *Fukuin Shimpō*, but he never revises them and puts them out in book form.

The following are the titles of the above mentioned works and some others :—

Shinyaku Seishō,—Roman Catholic Translation of the New Testament. Maruzen, ¥0.80—2.00, Romanized edition ¥3.00—3.75.

Kirisuto-kyō Seiten,—A Classified Collection of the N. T. Scriptures, with a Life of Jesus, Akashi Shigetarō. Kanao Bunendō, 750 pp., (pocket size) ¥1.00.

Iesu no Seikun,—The Sacred Teaching of Jesus, Akashi. Hakubunkwan, 758 pp., (pocket size) ¥1.00.

Kirisuto-kyō Shinkai,—New Explanation of Christianity, Tominaga. Shōrinsha, ¥0.80.

Tsūzoku Fukuin Monogatari,—Plain Explanation of the Gospel, Sugiyama Motojirō. Chūyōdō, 271 pp., ¥0.70.

Seisho Kirisuto Den,—The Bible Life of Christ, Takahashi Gorō. Keiseisha, 285 pp., ¥0.75.

Iesu Kirisuto,—Jesus Christ. (With Hepburn's Bible Dictionary as an appendix), Sano. Kanao Bunendō, 255 pp., ¥1.50.

Shinrei no Shūyō,—The Culture of the Spiritual Life, Miyagawa. Keiseisha, 366 pp.

Iesu Den,—Jesus, by Neumann. Translated by Kurihara. Keiseisha, ¥0.80.

Tenkai to Jigoku,—Heaven and Hell, Swedenborg. Yūrakusha, 261 pp., ¥1.50.

As to the publications of the Christian publishing houses the writer has depended on the lists that they have furnished on request, and which are as follows: The Keiseisha publishes a more varied assortment of books.

The Fukosha

Kyōkwai no Kigen,—How the Church Began, Rackham, 45 and 55 *sen.*

Kyūyaku Seishō no Shinka,—The Divine Library of the Old Testament, Kirkpatrick. 70 *sen.*

Misshitsu no Kitō,—Our Private Prayers, Wilkinson. pp. 123, 15 *sen.*

Seirei no Tamamono,—The Gift of the Holy Spirit, Imai. 18 and 25 *sen.*

Shin Shingaku to Kyū Shūkyō,—The New Theology and Old Religion, Gore. 65 *sen.*

Kirisuto Kyō Shinkō Ron,—Why do I Believe in Jesus Christ? Girdlestone. 30 and 40 *sen.*

Kami to Hito to no Jinkaku Ron,—Personality, Human and Divine, Illingworth. 65 and 80 sen.

History of the Nippon Seikōkwai, Motoda. 35 and 45 *sen.*

Letter to Inquirers, Motoda. 10 *sen.*

Religion in the Church, Uemura. 50 sen.

The Japan Book and Tract Society

Edersheim's Old Testament History. 3 Vols., Y4.00.

Pilgrim's Progress. Complete, ¥1.25.

Line upon Line, *Part I.* Cloth, 60 *sen.*

Stalker's Life of Christ. pp. 206. Paper, 25 *sen.* Cloth, 40 *sen.*

Stalker's Life of St. Paul. pp. 210. Paper, 30 *sen.* Cloth, 35 *sen.*

Exposition of the Ten Commandments. pp. 101. Paper 15 *sen.*

Scripture Text Book. 75 *sen.*

Exposition of the Decalogue, Mitani. 15 *sen.*

Pleasure and Profit in Bible Study, Moody. 45 *sen.*

Christie's Old Organ. A much improved translation. pp. 174. 20 *sen.*

The Kyobunkwan

Bunkwai Fukuinshō Taikwan,—A Harmony of the Gospels, Yoshizaki. pp. 340. Paper, Y1.10. Cloth Y1.30.

Shitogyōden Chūshaku,—Commentary on Acts, McGarvey. pp. 558. Paper ¥1.35. Cloth, ¥1.65.

Iesu no Kyōkun Ippan,—General Outlines of Christian Doctrine, Kashiwai. pp. 116. Paper, 15 *sen.*

Tōhō no Hakase,—The Magi; How they Recognised Christ's Star. MacKinlay. pp. 260. Paper, 80 *sen.* Cloth, Y1.00.

Sambika Rekishi,—History of Our Hymns, Ebisawa. Enlarged and Revised by Kyū Matsumoto. pp. 428. Paper, Y1.30. Cloth, ¥1.50.

Kirisuto-kyō no Shinri.—The Truth of Christianity. Turton. pp. 654. Paper, ¥1.50. Cloth, 1.80.

Training for Service,—Moninger. Translated. Cloth 68 *sen.*

"Dan-dan" or How to Present Christ to Unbelievers, Mrs. Pierson. pp. 38. Paper, 5 *sen.*

Kyūyaku Otogi Banashi,—Prophets and Kings, Miss Ballard. pp. 46. Paper, 10 *sen*.

Nichiyō Gakkō Wazai, Otogi Sōshi Series, Shibata. Illustrated profusely by Shinya Watanabe, Vols 1,—10, pp. 48. Paper, 7 *sen* each.

KEISEISHA

Jinsei to Bungaku,—Life and Literature, Uchigasaki. pp. 453 ¥0 80.

Jidai to Kyōiku,—The Age and Education, Misawa, pp. 517, ¥0.90.

Meian Sakki,—Light and Darkness, Tomeoka. pp. 437, ¥1.50.

Shakwai to Jindō,—Society and Humanity, Tomeoka, pp. 760, ¥2.00.

Kirisuto-kyō Tetsugaku Ippan,—Introduction to Christian Philosophy, Takemoto. pp. 183, ¥0.50.

Commentary on the Revelation, Learned. pp. 406, ¥1.30.

Seisho Kirisuto Den,—Bible Life of Christ (a Harmony of the Gospels), Omiya. pp. 285, ¥0.75.

Iesu no Rinri,—The Ethics of Jesus, King. Translated by N. Katō. pp. 372, ¥1.00.

Ningen Jōshin Ron,—The Ascent of Man, Drummond. pp. 234, ¥0.50.

Iesu,—Jesus, Neumann. Translated by M. Kurihara. pp. 324. ¥0.80.

Jun Fukuin Ippan,—The Pure Gospel, Yajima. pp. 254, ¥0.40.

Shōnin no Shūkyō,—The Religion of a Business Man, Takeuchi. pp. 229, ¥0.30.

Rei ka, Niku ka,—Spirit or Flesh, which? Akashi. pp. 274, ¥0.40.

Kirisuto no Omokage,—Thoughts on Christ, Hara. ¥0.30.

Sawayama Pauro,—Life of Paul Sawayama, Takemoto and Kōki. pp. 217, ¥0.65. (Also an English Edition Entitled. A Modern Paul in Japan by Naruse. pp. 117, ¥0.60).

Watanabe Matsuko,—Life of Mrs. Watanabe, Hidaka. pp. 106, ¥0.25.

Florence Nightingale, Murata. pp. 295, ¥0.50.

Kyōjū no Hiketsu,—The Point of Contact in Teaching. Translated by Omiya and Suzuki. pp. 149, ¥0.30.

Nichiyō-gakko Kyō-an,—Methods of Teaching in Sunday Schools, N. Katō, Vols. 1 and 2, each ¥0.20.

Paiburu Otogi Banashi,—Child Stories from the Bible, Fujikawa. pp. 317, ¥0.50. (Also various smaller works for home reading).

Into the wide field of general literature I cannot enter. I would merely call attention to the demand for good reading which is shown by the publication of various libraries, corresponding to similar enterprises in the West. Mention has already been made of the "People's Library" of the *Kokumin Shimbun*, a series of books as yet rather restricted in range.

Several of the publishing houses have libraries of popular works on science written in simple language and with explanations of the characters in *Kana*. They are books such as are adapted to supplement University Extension lectures, and in the absence of such lectures they bear witness to a demand for information of this kind on the part of the common people people who had no opportunity to learn of these things in their youth. One is surprised to find that a large book entitled 'The Phenomena of the Heavens' has passed into its 11th edition since 1904.

In the way of general literature, there is a great demand for translations of the stories of the West. Last year we find translations of 'Adam Bede,' 'New Arabian Nights,' 'An Attic Philosopher in Paris,' and several works by Ibsen and Sienkiewicz; for European literature ministers to the same nature that calls for realistic literature in the vernacular. A translation of Tolstoy's 'Resurrection' is much read at present; but there seems a continued demand for the old favorites, a new translation of 'Robinson Crusoe' having appeared in December. The Naigai Shuppan Kyokwai, through its *Tsūzoku Bunko*, or Popular Library, has done something to supply this perennial demand for good home reading, but the work awaits Christian enterprise in preparing, for example, adaptations of some of the scores of stories

published for a penny each by the Religious Tract Society. The Kyōbunkwan has published in the past year a few books of this nature.

In the form of periodical literature the Joshi Daigakkō has begun to publish through the Seibidō bimonthly a magazine called *Joshi Daigakkō Kōgi* containing good home reading, and having a children's department. This magazine together with that called *Katei*, or 'The Home,' published under the same auspices, does much to supply that demand for good amusement to which we ought to minister.

The following are a very few examples of the many books of this nature :—

Hoshi,—The Stars, Ichinohe. Shokwabo, Y1.50 (One volume of a Science Library).

The Phenomena of the Heavens. Kōfukwan, Y1.10 (11th edition since 1904).

Sanjutsu,—Arithmetic, Nagasawa. Seibidō, 708 pp., Y3.00 (One volume in a series of works on higher mathematics).

Chūgaku Kokubun Kyōkasho,—Text-book for Literature Study in Middle Schools. Yoshida.

Chūgakkō Shintoku-hon,—A New Reader for Middle Schools. Tsubouchi. (The above two books contain extracts from modern as well as ancient writers.)

Ekken Zenshu. Works of Ekken (Kaibara) 8 vols. Ryubunkwan 8000 pp., illustrated. By subscription Y25.28.

Sōmoku Dzu-setsu Descriptive Botany. (A revision of the ancient monumental work of Iimura). Seibidō, 643 pp., Y3.

Shin Shinkwa-ron,—New Discussion of Evolution, Vol. I., Gulick. Hakubunkwan, 606 pp., Y2.20.

The greatest of all the Series of this nature is the library now in course of publication by the *Bummei Kyōkwai* or the 'Civilization Society.' This society under the leadership of Count Ōkuma and in connection with Waseda University, is publishing a series of translations of the great books in European languages. The work is published by subscription only

and twenty-six volumes had appeared, in irregular order, up to the end of 1910. As an example of the nature of the works chosen we may note that the first volume is a compilation of the various opinions that have been uttered on Japan by Western writers. Other books chosen for translation are:—'The Foundations of Modern Europe,' 'The Historical Basis of Modern Europe,' 'France of the French,' 'Economic Sociale,' Lecky's 'History of European Morals,' Metchnikoff's 'Nature of Man,' Seligman's 'Essays on Taxation' and Münsterberg's 'The Americans.'

Any one who has closely criticized a translation will naturally doubt whether the work of rendering is well done in such an extensive undertaking as this. As a matter of fact, the translation of Lecky's 'History of European Morals' is declared by a competent authority to be very defective.

The conception of this enterprise is magnificent. The face of New Japan is set toward the West and, despite reactionary movements, it is toward the West, and with the West, that the Japan of the future will move. That young old man Count Okuma in beginning still another enterprise,—his magazine fitly called *Shin Nihon*, or 'New Japan,'—says that his aim is "to keep Japan abreast of Western civilization, without an accurate knowledge of which there can be no substantial progress in Japan."

The way in which this enterprise is being carried out may serve as a warning to us, but the plan itself should serve as an inspiration to us as Christians to give that which we consider to be of supreme importance in such a form that it will be read by a part of the great public that has been trained to read.

The demand for literature is growing. In spite of

the ever increasing cost of living comparatively high priced books are bought. New publishing houses are always springing up, and new magazines also. A literature is being produced and is exerting an immeasurable influence

As we leave the book-shop we wonder whether in the matter of ministering to the intellectual and moral needs of the people, the Church is keeping up with the growth of the nation, taking advantage of the opportunity offered, and entering in at this great door and effectual that is opened unto her.

FRANK MÜLLER.

The following circular represents a promising scheme for co-operation in the production of Christian literature.

TO THE MISSIONARY BOARDS AND SOCIETIES WHOSE MISSIONS IN JAPAN CONSTITUTE THE CONFERENCE OF FEDERATED MISSIONS.

DEAR BRETHREN :—

A plan for an organization to provide Christian literature having been before the boards for a year, we desire to ask for replies from the boards and missions which have not yet announced their decisions, and to report progress to those which have approved the plan.

Before we report progress, allow us to glance back to show how the proposed plan has gradually won approval. The Conference of Federated Missions ap-

points each year a Committee on Christian Literature and this plan was first brought before the missions by the Committee for 1908. The Committee for the following year was able to propose a definite plan to the Federated Missions at their meeting held in January, 1910; and the Committee for 1910 was authorized to make an appeal to the boards which is substantially the same as that reprinted on pp. 3-8 of this letter.

The result is that out of the twenty-three bodies constituting the Conference of Federated Missions twenty have approved this plan; and the following boards* have pledged an annual appropriation of ten *yen* for each missionary (see p. 130) :—

Mission Board.	Missionaries.†	Mission Board.	Missionaries.
American Baptist	62	Methodist Protestant ...	19
American Board	71	Presbyterian (North) ...	71
Canadian Methodist ...	39	Reformed Church in America...	25
Churches of Christ ...	13	United Brethren	6
Methodist Episcopal‡ (West Japan)	27	Y. M. C. A.	16

As pledges are needed for only 51 more missionaries, we feel justified in planning for the beginning of the enterprise immediately after the next meeting of the Conference of Federated Missions which will be held in January, 1912.

In accord with the provision stated on p. 130 we are

* The British and Foreign Bible Society and the Church Missionary Society approve the plan, but are unable to make appropriations. Probably other missions have also accepted the plans, which have not been reported to the Editor.

† The figures are approximate.

‡ The appropriation is at the rate of five *yen* for each of the 27 missionaries.

not authorized to call for performance of the pledges until the total number is such as to provide an annual appropriation of *Yen* 4,000. It is most important that the first annual appropriation should be in hand by next January. We therefore earnestly request the Secretaries of those missions whose boards have not yet replied (or whose replies, at least, have not reached the Secretary of the Federated Missions), to take such steps as they consider best to obtain an early reply.

In view of the importance of this expression of the unity, and the unified work, of the Federated Missions, the Committee on Christian Literature for 1911 ventures again to call the attention of the missions to the proposed form of organization (see p. 129) which has had their general approval, but which needs to be acted upon by the Conference of Federated Missions in order to become effective.

It should be noted that nothing has been definitely decided, except that some organization is necessary. In speaking of the proposed body we have used the name Committee, but it seems probable that, sooner or later, we shall have a "Christian Literature Society for Japan" corresponding to similarly named societies in India and China.

In order that the missions may give renewed attention to this matter, we request the Secretaries of the missions to supply each member of their respective missions with a copy of this letter.

I. The Situation and the Need.

No argument is needed to prove the importance of a Christian literature suitable to the Christianization of a people so well educated as the Japanese. They are ready for the Gospel as never before, and the

beginning of the second fifty years of modern missionary work should be marked by an earnest and vigorous effort to produce a powerful and effective literature to counteract the agnostic and materialistic influences that have come from Western nations, as well as to overcome the pantheism and other erroneous tendencies of thought that exist in the East.

Through its system of national education Japan is rapidly becoming a nation of readers. But what is the nature of its reading matter? If we may judge from what we hear from many quarters, while there is some excellent material, ethically regarded, in the better educational and literary magazines, and in a few daily newspapers, a considerable proportion of the matter in the public press is unwholesome and demoralizing. The impurity of Japanese popular novels, with a few notable exceptions, is an evil that all recognize and lament. Furthermore, practically all scholarly, scientific, ethical, and philosophical works are frankly materialistic, agnostic, or pantheistic, and hence hostile to Christian thought and faith. Yet the insufficiency of the mere forms and instruments of the nation's civilization is increasingly clear to its thoughtful men. That intellectual education alone, is inadequate to provide safeguards for the purity of the home, the integrity, of business, and the stability of the State, is being realized by the leaders of the national life. In a word, the need of religious foundations for morality is being recognized with increasing conviction.

But among the religions, to which shall they turn? Buddhism, Confucianism, and Shintoism are all undergoing revival. Their hold on the nation is still much stronger than is generally supposed. They have great advantages over Christianity by reason of their anti-

quity, their illustrious history, their undoubted contributions to the nation's life, and the ease with which they may now be expounded to the people because of their intimate connection with the national language and literature. The real contest of Christianity with these faiths lies in the future. The thoughtful men of the nation are by heredity and patriotic sentiment predisposed toward these religions, even when their reason may lead to agnosticism or indifference, while they are naturally prejudiced against Christianity. The Christianization of Japan's cultured classes and responsible leaders, will, consequently, be neither rapid nor easy.

As Christians, therefore, we need to face the situation, to co-ordinate our forces and to close up our ranks so that every effort may be given its maximum efficiency. Hitherto each mission has carried on its own literary enterprizes independently. The Bible Societies, indeed, in their co-operative and union methods, have done a splendid work. Some general Christian literature of real value has been produced. But most of it has fallen far short of the high standard demanded by the times. The Christian literature that will both attract and convince must be at once scholarly and popular, fitted to overcome agnostic, materialistic, and pantheistic modes of thought by presenting in attractive form and with cogent logic the theistic philosophy and the fundamental truths of historical and evangelical Christianity. The conviction has, therefore, grown upon us that the needs can never be adequately met by the missions or by Japanese Christian publishing houses acting independently as at present. Waste through duplication and the lack of expert direction is inevitable. Inadequate capital and insufficient command of literary workers

hamper every enterprize. A mastery of the situation is impossible.

It is to fill these deficiencies and meet these needs that we now propose to form a permanent and representative Christian Literature Committee. It will not displace existing agencies, for it will not itself undertake to publish and distribute literature. It will formulate a comprehensive programme, secure adequate funds, and by drawing forth the talent of men of all the churches provide constructive, theistic, and evangelical literature for the existing publishing houses to print and distribute.

II. Outline of the Proposed Plan for Meeting the Need.

1. Forms of Work.—Experience, together with the means available, will of course determine the specific activities. One of the first duties of the proposed Committee would be to provide a board of expert literary examiners whose function it would be to pass upon all manuscripts presented.

Payment for accepted manuscripts should be a fixed principle It should be fairly generous. This is not only just to the writers, but it is important in order to call forth the best literary ability, already existing to no little degree among Japanese Christians; for, as a rule, they have but slender financial resources, and if they can make or supplement a living by producing first-class Christian literature, they will be stimulated to attempt it.

The Committee could secure the writing of books and articles by experts, the fruits of whose studies would otherwise never be given to the world. It could do this because of its own prestige, and, still

more, because it could guarantee means for clerical aid, suitable remuneration and early publication.

Financial provision should be made for the publication of suitable manuscripts. Many such are now rejected by the Christian publishing houses for lack of funds. The production of solid works by Japanese Christian scholars familiar not only with the topics as treated in foreign works but also with current Japanese thought should be encouraged. Such works would influence their readers more deeply than most translated works. The specific forms of work to be undertaken are such as the following :—

a. Translations.—There is probably no more important and urgent literary work than the effective translation of standard Christian literature from foreign languages. This is an exceedingly difficult matter, but, if properly done, it promises large results. We need to do for Japan such a work as is being done for India and China by their Christian Literature Societies.

b. Prize Tracts and Booklets.—The Christian Literature Committee might offer substantial prizes for satisfactory manuscripts on specified subjects. This method could be used especially to secure a constant flow of fresh material for tracts, booklets, and articles for the Christian press. The dearth of recent tracts, adapted to present day conditions, is a constant source of dissatisfaction among Christian workers.

*c. A Biblical and Theological Magazine.**—One of the pressing needs of pastors and evangelists is a constructive Biblical, theological, and philosophical magazine. Such a magazine could not expect to be

* Since the above was written a magazine has been published which may be considered by the Committee to sufficiently meet the needs.

self-supporting for many years, and yet the need for it is none the less imperative, for the Christian leaders will require the keenest weapons and stoutest armor if they are to overcome the forces of rejuvenated Buddhism, Confucianism, and pantheism in addition to occidental materialism and agnosticism.

d. Utilizing the Daily Press.—A promising but hitherto neglected means of evangelization is the preparation of Christian material for use in the secular press. There are several hundred daily papers in Japan. Scores of these might be glad, at stated intervals, to fill a column or two with well edited, distinctively Christian news and discussions. By this means, great numbers of country people, hitherto untouched, could be to some degree evangelized with a very small out-lay of time and money.

2. FINANCIAL SUPPORT.—The sum needed to finance the above work is estimated at *Yen* 6,000 (about £600 or $3,000) per annum at the beginning; and it is suggested that each board or society contribute in proportion to its representation in the field—viz. about £1 or $5 for each missionary.

3. PROPOSED ORGANIZATION.—(1). The title shall be, The Christian Literature Committee of the Federated Missions.

(2). The members of the Committee shall be nine in number, of whom three shall be elected annually by the Federated Missions to serve for a period of three years. Not more than two members of this Committee shall belong to any one of the Federated Missions. At the first election, naturally, the nine members shall be elected in three groups to serve respectively one, two, and three years.

(3). The work of the Committee shall be to make provision for the inauguration and maintenance of the

work outlined above and to use the funds. It should be recognized that the members need not themselves be literary experts, either in English or Japanese, as the duty of the Committee is merely to see that the work is entrusted to competent hands and properly performed.

III. Definite Requests.

In case the proposal meets with your approval, we now earnestly ask you :—

1. To pledge an annual grant at the rate of *Yen* 10 (say, £1 or $5) *per* missionary (including wives of missionaries and single women) in your Japan Mission. The pledge, however, shall be conditional upon similar pledges by other boards and societies, becoming effective only when the total pledges shall have amounted to *Yen* 4,000 *per annum*. This is the minimum amount on which the proposed plan can be hopefully undertaken.

2. To notify your Japan Mission of your approval or disapproval of the plan, also to send a similar notification directly to Dr. Howard,* Secretary of the Federated Missions, Shimo-Shibuya, Tokyo.

3. In case you approve the plan and are ready to pledge an annual grant, will you kindly state the exact total sum, and also the date by which the Federated Missions may expect to receive your annual remittance? As soon as the Secretary shall have received pledges aggregating *Yen* 4,000, he will inform you either directly, or through your Japan Mission, as you may prefer, and request the remittance of the first payment.

4. When the Committee shall have been estab-

* The Secretary is now the Rev. J. L. Dearing, D.D., Yokohama.—The Editor.

lished, one of its first and most important duties will be the selection of competent persons, foreign and Japanese, to undertake the actual literary work. The Japanese members will of course be supported by the funds at the disposal of the Committee. These funds, however, will be inadequate to the additional support of a missionary. We are, therefore, constrained to ask that the mission and the board or society of which the foreigner selected is a member, will release him for this work, and also continue his support as hitherto. We realize that this request is a serious one, but it seems indispensable to the success of the enterprise. We sincerely trust, therefore, that the mission and the board or society on which this responsibility may rest will regard it not as a burden but rather as an honor to take a leading part in a work fraught with important consequences to the entire nation as well as to the Christian body itself.

Praying that God may so guide our thoughts and wills that we may all most effectively proclaim the riches of His love in Jesus Christ our common Lord and Saviour, we are,

Fraternally yours,

A. D. HAIL, *Chairman*,
G. CHAPMAN,
G. M. FISHER,
S. L. GULICK,
C. K. HARRINGTON,
W. IMBRIE,
D. R. MCKENZIE,
F. MÜLLER,
F. PARROTT,
D. B. SCHNEDER.

Representing the Federated Missions.

CHAPTER IX.

THE BIBLE SOCIETIES.

The circulation of the Bible in Japan is chiefly under the care of the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland. The two British Societies are represented by a single Agent and in accordance with an arrangement entered into some years ago, they occupy the south-western half of the Empire, while the American Society occupies the north-eastern half.

Owing to the serious illness of the Agent of the American Bible Society, which has since led to his retirement, his share of the report of the Bible Work is less full than usual. The EDITOR regrets that he has been obliged to cut out from both the American and British reports much interesting matter,—some passages, because they bear upon subjects treated elsewhere in this number of THE CHRISTIAN MOVEMENT, but others, because they embody more of detail than is consistent with the purpose of this volume.

Report of American Bible Society's Agency for the Year 1910.

Rev. H. Loomis.

The year 1910 has been one of the best in the history of Bible distribution in Japan. Considering all the conditions the circulation has been truly remarkable. While there has been no unusual interest in religious matters or extraordinary effort on the part of Christians to reach the unconverted, the total Bible circulation has been more than three times as great as during the preceding year. The extensive floods which occurred during August and September interfered for sometime with transportation and brought poverty and suffering to many thousands of the people. Of course this has been a hindrance to Bible selling and all Christian work. Taking all circumstances into consideration this extensive distribution of the Word of God is one of the most striking and encouraging features of Christian work in Japan. In fact it is the foundation on which the subsequent evangelisation of the country is to be built.

The circulation of the American Bible Society in Japan during the year 1909 was 61,045 volumes including Portions, or Gospels. The circulation during 1910 was 201,190, or more than three times the former. Of these there were 5,420 Bibles 63,037 Testaments and 132,733 Gospels. The actual sales (almost entirely to Japanese) were 5,338 Bibles 61,475 Testaments and 20,718 Gospels. When we consider that this was in the Eastern half of Japan only and during one year it is truly remarkable and an evidence that there is among a large part of the Japanese people a desire for some better form of religion than they have yet known.

As in other Christian work the best fields for Bible selling are where there is the largest number of students or emigrants, and the sales in the Hokkaidō, Formosa, Korea, and Manchuria have been much larger in proportion to the population than in the rest of Japan.

During the past year more people have asked for the Gospel than ever before. So many who live in the lonely country places who have only just heard about Christianity are asking to know more and want to study it. From these places come interesting and encouraging reports.

In a small out of the way village a man received a copy of the New Testament six years ago, while in Tokyo, and heard something of its teaching. He took it home with him, the first germ of the truth, that had ever entered the place and, from all outward appearances, its force had not been felt until this year, when more than a half dozen copies of the Bible were asked for by those who knew this man and were led to become interested in Christianity.

And not only in that village but in several adjoining ones, the people have been moved by the influence and work of this man to go to his village to attend the meetings and hear Christian teaching and receive the Gospel in their hearts that are open and ready to be filled.

In another place on the north-eastern coast twenty people have become interested in Christianity from one copy of the New Testament a man took there and lent to his friends to read. From the most of those people letters have come asking for spiritual teaching. The leaven is at work and we must not withhold it from the many waiting hearts.

SUMMARY OF SCRIPTURES ISSUED DURING THE YEAR, 1910.

(AMERICAN BIBLE SOCIETY.)

	Bibles			Testament			Parts.	Total Copies.	Total Value Jap. Yen.
	Jap.	Eng.	Misc.	Jap.	Eng.	Misc.			
To Colporters	993	226	37	29,549	3,373	274	16,030	50,482	5,375.67
„ Commission sellers...	2,043	296	48	12,270	1,333	135	3,743	19,868	6,066.97
„ Correspondents ...	102	152	25	2,407	672	116	794	4,268	980.61
For Free Distribution ...	130	43	—	1,261	72	—	85,978	87,484	1,256.71
Donation	1	2	2	169	35	5	25,980	26,194	312.86
Cash Sales	691	124	42	5,360	472	130	1,355	8,174	2,008.55
To Korean Agency ...	168	—	—	2,405	—	—	2,100	4,673	706.15
„ Pacific Agency ...	50	—	—	3,000	—	—	—	3,050	625.00
Total	4,178	843	154	56,421	5,957	660	135,980	204,193	17,332.52

SUMMARY OF SCRIPTURES CIRCULATED DURING THE YEAR, 1910.

(AMERICAN BIBLE SOCIETY.)

	Bibles			Testaments			Parts.	Total Copies.	Total Value	Amount received
	Jap.	Eng.	Misc.	Jap.	Eng.	Misc.			Jap. Yen.	Jap. Yen.
By Colporters ...	926	210	28	28,692	3,365	181	13,171	46,573	5,046.90	5,046.90
„ Com'sion sellers.	2,374	462	38	15,633	1,939	83	3,501	24,030	7,326.74	5,057.78
To Correspondents..	77	98	—	295	537	50	442	1,499	442.80	442.80
For Free Distr'tion	59	18	—	1,196	107	—	85,524	86,904	1,117.84	545.35
Cash Sales	691	124	42	5,360	472	130	1,355	8,174	2,008.55	1,349.58
Total	4,127	912	108	51,176	6,420	444	103,993	167,180	15,942.83	12,442.41
Donation	1	2	2	209	45	5	26,580	26,844	323.86	
Grand Total..	4,128	914	110	51,385	6,465	449	130,578	194,024	16,266.69	12,442.41

British and Foreign Bible Society and The National Bible Society of Scotland.

REPORT OF THE JAPAN AGENCY FOR 1910.

Amidst many changes, during the year under review, the purposes and promises of God, our Father, have been fulfilled in many hearts and lives in Japan.

The office staff is a happy and efficient one. In May, we were called to mourn the loss of Mr. Handa, for thirty-eight years a devoted assistant. As Chief Clerk, he had endeared himself to all our workers. He has gone to his reward; but the loss of his kindly presence and his devoted service will long be felt by his co-laborers at the Bible House.

SCRIPTURES PRINTED;—275,800 COPIES.

Bibles	3,000
Testaments...	10,800
Portions	262,000

SCRIPTURES ISSUED:—289,325 COPIES.

The total number of Books sent out from the Bible House during the year was:—

Bibles	4,588
Testaments...	47,644
Portions	237,093

CIRCULATION:—285,360 COPIES.

TABLE OF CIRCULATION.

	Bibles.	Test.	Port.	Total.	Value.
Colporters	2,294	27,010	187,076	216,380	9,365.31
Book Shops.....	1,195	7,983	3,811	12,989	3,584.06
Free Grants ...	103	500	1,445	2,048	346.04
Sales at Depôt...	787	12,066	41,090	53,953	3,526.42
Total	4,379	47,559	233,422	285,360	16,821.83

The above table shows the different channels through which the circulation was effected. Its totals indicate an increase of 21 Bibles; but a decrease of 1,377 Testaments and 18,393 Portions in comparison with similar circulation in 1909. It is encouraging to be able to record an increase, however small, in the sale of whole Bibles. It is not easy to account for the decrease in Testaments and Portions. We can only hope that the coming year will witness better things.

FREE GRANTS.

During the year, 103 Bibles, 500 Testaments, and 1,445 Portions were circulated in this way. Sixty copies were sent to the Oshima Leper Hospital, where they were most gratefully received. To the large military hospital at Tairen, 1,372 copies were presented. To the Released Prisoners' Homes in Osaka and Kobe, 22 copies were sent and were gratefully acknowledged. Others were donated to needy congregations in different parts of the country.

COLPORTAGE:—SALES.

Year.	Bibles.	Testaments.	Portions.	Total.
1904.....	1,652	18,532	37,682	57,866
1905.....	2,007	18,630	26,194	46,631
1906.....	3,074	31,020	60,836	94,930
1907.....	3,226	33,502	104,083	140,811
1908.....	1,557	26,135	231,116	258,808
1909.....	1,669	25,714	220,834	248,217
1910.....	2,294	27,010	187,076	216,380

During 1910, eighty-eight men were employed and the average number at work through the whole twelve months was twenty-one.

The maximum sales effected by one man during the year was 17 Bibles, 203 Testaments, 38,032 Portions,—a total of 38,251 copies.

My first Bible-selling tour for the year was undertaken in the Island of Kyūshū, and was commenced at an Industrial Exhibition held in the city of Fukuoka during March and April. The missionaries of Fukuoka formed a strong committee and organized evangelistic meetings for every day during the continuance of the Exhibition. A building was rented near the main entrance to the grounds and was fitted up as a preaching station. On the roof, a large signboard bore the inscription: "Shinkō Kwan," (Faith Hall,) and "*Ware wa yo no hikari nari.*" (I am the light of the world.) Over the entrance, were the words: "*Kitarite miyo.*" (Come and see.) On the right side of the building: "*Donata mo o yasumi.*" (Come in and rest.) And on the left: "*Seisho oyobi Kirisuto Kyo Shorui hambai Sho.*" (Bibles, Testaments, Christian Literature.)

A large consignment of Bibles and Testaments was

dispatched from our headquarters; and several colporters were appointed to assist in carrying on the work. A number of specimen copies of the Scriptures were arranged in glass cases at the entrance of the building and formed a centre of attraction to visitors. On examining the books, many became interested and made purchases. The better class editions found a ready sale, even among non-Christians; but there was little demand for cheap Gospels. At times, a man would purchase a Bible and pay as much as one *yen* for it. Some would enter the building, and, after listening to the preaching of the Gospel, would obtain a Testament in superior binding either for themselves or for their friends. When returning to their homes, after sightseeing, it is a universal custom among the Japanese to take back to their loved ones some little gift or memento. Many a Testament was purchased at our stand for this purpose. We endeavored to encourage these sales;—for the recipients value such gifts and read them more carefully than they would if they had purchased the books themselves. One young man purchased a Testament for himself and also copies for his four companions who had accompanied him to the Bible stand. We had the satisfaction of supplying a well-bound Testament to a Buddhist priest, who, attired in his priestly garments, walked into the building and selected the book he required.

Students were good customers. All the Government schools in the Kyūshū Provinces were closed for several days to enable teachers and scholars to visit the Exhibition. Thousands of country school children, marshalled by the teachers of their respective schools, were marched fifteen or twenty miles to the city. They were provided with accommodation at the local

schools; supplied with bedding and food; and, with the teachers, marched through the Exhibition. When the sights had been seen, many found their way to the Bible-stand. They did not ask for Japanese Bibles but for English copies, or for a diglot Gospel. An English-Japanese edition of St. Matthew has been published for students and is meeting with a ready sale.

Among the thousands of visitors to the Exhibition, were a number of pilgrims. It is most difficult to persuade a pilgrim to purchase even a one *sen* Gospel. He is a strict Buddhist and is extremely conservative.

Christians visiting the Exhibition found the preaching-place their chief centre of interest. Many of them came from remote places far inland. They were gratified to find a Bible stand where Scriptures could be obtained. For the first time, some of them were able to inspect a large collection of Bibles and Testaments; and they were glad to select books suited to various requirements.

Our total sales at the Exhibition, as well as in and around the city of Fukuoka, exceeded 5,000 copies of the Scriptures.

Tour to Loochoo.

A very interesting tour was made to the Loochoo Islands during the month of April.

To visit these people in their homes and to offer them the Word of God was the object of our journey to Loochoo. We commenced work in Naha, the capital city of the Islands. The language problem faced us at the beginning of our labors. We found that the men and women could not speak Japanese. Neither could we speak Loochooan. They could read the Japanese characters. Therefore, we hoped to

induce them to become purchasers. We received unexpected help and co-operation from the children. They are being taught Japanese in the Government schools and speak the language almost as fluently as do children in Japan. We spoke to them in Japanese and they interpreted our remarks to their parents. In this way, many sales were effected. If parents were unwilling to purchase, the children plead with them and begged for copies,—and not without success. This was a new experience in Bible-selling.

Among the better class of Loochooans, we had little difficulty in prosecuting the work, for they were able to converse in Japanese. Many of them received us kindly and willingly purchased Testaments or Gospels.

A good number of Bibles were purchased. At the Government School, very good sales were made to the teachers. Among the business people, cheap Testaments were circulated. A most successful lantern meeting was held in the town. There was no large building obtainable. Therefore, we decided to hold the meeting in the open air. No advertisement was posted to announce the event; but notice was given to the school children. They passed the word, and in the evening we had an audience of 1,500 people.

The tour to Loochoo proved to be one of the most successful and encouraging we have yet undertaken.

No one can witness the wonderful development of of this people in all that makes a nation rich, famous, and powerful, without being impressed with the influence they are bound to exercise in the East. Every department of life is being made to contribute to advancement. What method more lasting and effective in giving them help can be discovered than that

of endeavoring to place in the hands of statesman and peasant the Statute Book of the Laws of Jehovah, the charter of their Salvation, and the record of how "He so loved the world that He gave His only begotten Son, that whosoever believeth on Him shall not perish, but have everlasting life." While many to-day re-echo; "Am I my brother's keeper?" may the redeemed church of the Saviour fearlessly obey His last command: "Go ye into all the world, and preach the Gospel to every creature."

F. PARROTT.

BRITISH BIBLE SOCIETIES'

JAPAN AGENCY

TABLE OF CIRCULATION.

Year.	Sales by Colporters.	Other Sales.	Free Grants.	Total Circulation.	Total Value in Yen.	Amount Rec. in Yen.
1904	57,866	45,030	233,094	335,990	12,550.59	7,260.22
1905	46,631	158,126	82,503	287,260	14,202.60	10,719 70
1906	94,930	57,128	21,128	173,571	15,315.82	13,066.33
1907	140,083	51,634	1,455	193,900	17,381.75	15,179.80
1908	259,808	51,771	41	311,420	15,412.55	13,842,84
1909	248,217	51,524	5,368	305,109	16,730.45	14,848.66
1910	216,380	66,932	2,048	285,360	16,821.83	14,973.13

CHAPTER X.

REPORT OF THE JAPAN BOOK AND TRACT SOCIETY.

FOR THE YEAR ENDING DECEMBER 31st, 1910.

In presenting this, our twelfth Annual Report, we much regret that we cannot, as in some previous years, record any case where special blessing has been received in the course of the year through any one of our publications. We trust, however, that our friends and supporters will praise God with us for the wonderful opportunities that He has given, and also for the large increase in our circulation. He alone knows all the result of this seed-sowing both now and for the future.

During the year under review, the American Tract Society sent us some help towards Publication Work. We have also to thank the Religious Tract Society for continued assistance, and also for an extra grant of £102.—.—for Special Work.

The past year is marked in our annals by the fact that Industrial Exhibitions were held at Fukuoka, Nagoya, and Maebashi; and also by the widespread special efforts made to bring the Gospel message to

all the women in Tokyo and Yokohama. These opportunities for distribution brought us large calls for tracts.

The large circulation effected also makes the year a memorable one. In 1907, for the first time in the history of Tract Work in this empire, the Society, owing to the large number of tracts distributed among the visitors to the Tokyo Industrial Exhibition, passed the million mark; but this time we have exceeded a million and a quarter. We regret, however, to note a considerable decrease in the sale of our own books. The actual figures for 1909 and 1910 are given below :—

CIRCULATION 1909.

	Our Publications.			Published Elsewhere.			Total Copies.	Value Yen.
	Books.	Tracts.	Cards.	Books.	Tracts.	Cards.		
Sales at Depot ...	1,757	60,667	546	5,677	2,158	65,378	136,183	3,482.17
Sales to Correspondents ...	5,448	263,660	673	4,272	7,198	34,077	315,328	4,698.08
Sales to Book Shops	1,745	2,890	—	1,136	665	7,155	13,591	1,524.65
	8,950	327,217	1,219	11,085	10,021	106,610	465,102	9,704.90
Sales for Special Distribution ...	102	96,046	—	20	—	—	96,168	334.89
Total Sales	9,052	423,263	1,219	11,105	10,021	106,610	561,270	10,039.79
Free Grants... ...	299	34,199	—	30	12	496	35,036	265.84
Grand Total ...	9,351	457,462	1,219	11,135	10,033	107,106	596,306	10,305.63

CIRCULATION 1910.

	Our Publications.			Published Elsewhere.			Total Copies.	Value Yen.
	Books.	Tracts.	Cards.	Books.	Tracts.	Cards.		
Sales at Depot ...	1,811	69,081	13	5,345	13,961	84,598	174,809	3,637.17
Sales to Correspondents ...	3,175	325,947	366	4,749	114,562	63,506	512,305	4,898.74
Sales to Book Shops	1,678	3,925	—	2,160	808	11,288	19,859	1,765.27
	6,664	398,953	379	12,254	129,331	159,392	706,973	10,301.18
Sales for Special Distribution ...	—	528,779	—	—	20	—	528,799	1,441.75
Total Sales	6,664	927,732	379	12,254	129,351	159,392	1,235,772	11,742.93
Sent to Religious Tract Society ...	5	3,000	—	—	—	—	3,005	25.55
Free Grants... ...	220	11,482	—	22	15	—	11,739	97.74
Grand Total ...	6,889	942,214	379	12,276	129,366	159,392	1,250,516	11,866.22

During the year under review, the Society has paid for the printing of 4,500 Books and 1,244,000 Tracts in Japanese. In addition to these, we have, for the convenience of our customers, superintended the printing of 41,000 Tracts, 10,000 Hymn-Books, and 92,000 Leaflets in Japanese, and 1,600 Circulars in English, the total publication amounting to very nearly twelve million pages.

The books include a reprint of "The Practice of the Presence of God." This book was first published four years ago and we have since disposed of about 500 copies each year. A new edition of the first volume of "Edersheim's Old Testament History" was also issued, embodying a large number of corrections which the Rev. J. Hind, the translator, wished inserted. Entirely new translations were also published of an "Exposition of the Ten Commandments" and "Stalker's Life of St. Paul," both of which books had been out of print for some time.

Only one new book was printed by the Society during the year, the "Yearly Bible Calendar." This is a plan of daily readings, whereby the whole of the New Testament may be read through once each year, and the Old Testament once each year or once in two years. This book will, we feel sure, prove useful to many.

The tracts printed during the year include seventy-one separate editions, sixty-one of which were reprints. Of the ten new ones, four are by Brigadier Yamamuro of the Salvation Army, and were specially prepared for use at the Maebashi Exhibition; 40,000 copies of each one were called for. Three others, "The Strongest Thing in the World," "The Power of Jesus," and "The Relationship Between God and Man" were written in response to the Society's offer

last spring of a prize for the best original Gospel Tract. Two other new ones, "Just a Word to Women" by Miss A. C. Bosanquet, and "The Door of Salvation" by the Rev. W. P. Buncombe were prepared for use in the special effort that was made during the year to reach the women of Tokyo and Yokohama. Both tracts did good service, so much so that before the year closed we printed 10,000 copies of the former, and 65,000 copies of the latter.

During the year the Society also bought from other publishers 15,525 Books, 47,409 Tracts and 180,004 Cards and Pictures, these being required for stock and to fill orders received.

General Work.

The following letters which have been received will, it is hoped, be of interest :—

From Mrs. Nakano, Ito.

Many of your little tracts have proved to be a great blessing. I'll only mention a few from which we have heard specially, "It is Nothing," "The Boy Who Loved Truth Better than Life," "The Secret of a Happy Life," and "Born Blind." Many have read these little messages of glad tidings with great interest and have received much good. Many of our Sunday School children have, like the little boy in the tract, put their trust in God.

From J. P. Whitney, Esq., Matsumoto.

Very many thanks for sending the booklets on so promptly. Have you any more in stock? I wish

all the missionaries would buy and read them, they are first class. Last Monday, when I went to the barracks to give the officers their English lesson, I took fifty of the "Bouverie Series" with me to show them. They bought the lot and were glad to get them.

From Rev. H. V. S. Peeke, Fukuoka.

I write to ask if it may not be possible for me to receive a grant of selected tracts for my own personal operations. I expect to do a good deal of preaching in rural sections during the next few years. I have found it desirable to call from door to door, leaving a tract at each house. In this way I can use several, yes many thousands, which I am not in a position to purchase.

From Miss Ada B. Chandler, Asahigawa.

Many thanks for sending the 3,000 tracts so quickly in response to my telegram. There have been many temple festivals here and in the neighboring villages, and a great opportunity to give away the tracts and sell the New Testaments. The only trouble is to know what to give the children as their little hands are lifted so eagerly and so imploringly. Can you not arrange something for them? They are always first in a crowd.

At Asahigawa a preaching-place was found and evangelistic talks were given by Mr. Pierson and some Japanese young men through the days and evenings of the festival. At one place we went to, the Shinto shrine was brought right into the midst of the crowd that was listening to the Christian talk

and was whirled round and round, scattering the people, and running great risk of crushing some of the children under the feet of the bearers, but no one was hurt. We kept on singing louder than ever, and as soon as the shrine rested, the bearers rushed back to get some of the tracts. The Shinto priests stood by in their gorgeous robes watching the effect. But all that we Christians can do seems but a drop of good in the great sea of life, and I should soon be quite discouraged were it not for the promise, "My word shall not return unto Me void."

The following account shows how much a small Tokyo shop keeper values one of our One sen Tracts:—

Some months ago, a member of one of the churches in Tokyo received a copy of "God's Ladder," one of our tracts. On looking it over and trying to read it he found many words and characters which he, an ignorant man, could not understand the meaning of. These he marked with red ink and lost no time in looking up in a dictionary. He then read and reread the tract again and again, going over it clause by clause until he knew it all by heart from cover to cover. By this time it was beginning to fall to pieces, but he still made a point of taking it with him wherever he went. At length, realizing that such usage would soon destroy it, he thought of asking some one to write out a copy for him to carry about so that he might leave the precious original safely at home. What was his joy, therefore, when some one chanced to give him a fresh copy of the same tract!

Special Work.

Early in the spring we learned that Industrial Exhibitions were to be held at Fukuoka, Nagoya and

Maebashi, and also that plans were being made for a special effort to reach all the women in Tokyo and Yokohama. In response to our appeal, the Religious Tract Society most kindly made us a special grant of £102.—.— that we might take advantge of the exceptional opportunities thus afforded for tract distribution.

1. At the Fukuoka Exhibition.

The Industrial Exhibition held at Fukuoka in the spring attracted large numbers of visitors from all parts of Kyushiu, and many also from distant places. To reach these, special evanglistic meetings were held, for distribution at which several thousand tracts were purchased from us. We also sent 3,900 copies free, and should gladly have sent more had they been required. The two letters given below, refer to this grant.

From Rt. Rev. Bishop Arthur Lea, Fukuoka.

On behalf of the various missions which are holding special meetings at the Fukuoka Exhibition, I have been asked to make an appeal for a grant of tracts suitable for general distribution.

I trust you will be able to give us a good supply, as it is a grand opportunity. The meetings will go on for some months.

From Rev. H. V. S. Peeke, Fukuoka.

The tracts came duly to hand and were all distributed about a week ago. I should have applied for a second grant in order that we might keep up the distribution till the very last day, but it is not only

the Israelitish king who failed to smite as often as he should have done.

We had a hall that would hold about thirty-five people on the benches and as many more standing. During the middle part of the Exposition, there were generally sixty or seventy people listening from three o'clock till six o'clock while four sermons were being delivered. All this time there would be a number of workers standing out in the street handing out tracts and inviting people to come in. Bibles and larger tracts were for sale at one side of the house.

I presume that 10,000 people have listened to at least the greater part of a sermon, and have carried away your tracts and also 20,000 other leaflets which we ourselves printed, while perhaps 2,000 other tracts have been given away by individuals.

We have made no effort to have cards signed, though we have given away 1,000 copies of a directory of the Christian workers in our territory. A number of instances show that a good many people have listened in a very serious manner. I do not care to go into particulars, but we feel strongly that this effort has done considerable to push forward the advance lines of the Kingdom. Thank you again for your very prompt and generous grant.

2. At the Nagoya Exhibition.

Evangelistic work was energetically carried on all through the ninety days of the Nagoya Exhibition, beginning with March 16th and concluding on June 13th.

A joint committee had been at work for some time beforehand, a site rented, money collected and a temporary building put up. The various churches

taking part were divided into eight groups and each group was responsible for two periods of five days each, while union meetings were held on the first five and on the last five days. As a general thing meetings were held in the afternoons only.

Official statistics show that more than two and a half million people entered the exhibition. Of these 66,000 entered the Mission Hall and heard the Gospel for a longer or shorter period of time. Many of these stayed on for after-meetings, and more than 5,000 gave in their names as intending to hear further. These were from almost all parts of Japan proper, and some even from Hokkaido and Formosa.

More than 300,000 tracts were distributed, some to those who entered the hall, but most to passers-by as they were being invited to come in. Much seed has thus been sown and widely sown. May the Lord of the Harvest grant that much of it may have fallen on good ground!

The following letters refer to the grant of 190,345 Tracts which we supplied.

From J. P. Whitney Esq., Matsumoto.

No. 1.

I am wanting some tracts for use at the Nagoya Exhibition. I want to give one copy to each one who purchases a New Testament. We find this a very good plan as then they read both together, and the tract helps them to understand the Testament. I expect to sell, at least six or seven thousand Testaments.

No. 2.

Please accept my sincere thanks for your kindness in arranging the grant of tracts for me and also please convey my hearty thanks to your Board. I can assure you and them that I heartily appreciate it. We feel that this grant is the Lord's provision for our need.

No. 3.

We are still plodding on here and are glad to say that we are getting many inquiries from those who have bought from us. Among them are people from Hokkaido, Maebashi, Kanazawa, Nagasaki, Kobe and many other places. No doubt the tracts we have given away have greatly helped to bring the truth before them, and we feel sure that much lasting good will yet be done in this way.

From Miss G. Weaver, Nagoya.

No. 1.

We can use any number of tracts in connection with the Exposition. The people by the thousand are listening to the truth and we seem to have a few earnest inquirers. Perhaps you know our methods of conducting the work. The first five days we all worked together. Since then the different denominations have been taking turns. We are to work early in May, and again in June. Thousands of people come in to the services but thousands more receive tracts which we distribute at the door or on the streets. I shall be glad to use any number of tracts you can spare. We need the prayers of all Christians.

So far there are about three hundred inquirers. If we can only follow them up, we hope that many may be won for Christ.

No. 2.

The work at the Exhibition is over and we feel grateful to God for all His blessings and to our many friends for the help they have given. Only God knows the results but they are safe with Him. About five thousand names are in the hands of the pastors. Some of these express real conversion while many others mean a desire to know more.

3. At the Maebashi Exhibition.

This exhibition which was participated in by Tokyo and fourteen of the northern provinces was open from Sept. 17th till Nov. 15th. We supplied 113,400 Tracts free of charge for distribution among the visitors. The following extract is from the printed account of the work which appeared in "The Japan Evangelist."

Evangelistic work began on Sept. 26th and was continued until the exhibition closed. The building used for the services, was small but prettily fitted up, and capable of holding sixty to eighty people. Every afternoon and evening the gatherings ranged from fifteen to sixty with occasional times of over-crowding. One striking feature of these meetings was the steady sitting through to the end of the majority of the listeners. One felt he was in an ordinary preaching-place, so quiet and continuous was the listening. Altogether, over six thousand people heard different sides of Gospel truth, and about three hundred and

fifty registered themselves as seekers after the light. A novelty presented itself in the shape of a children's meeting conducted every night by the man in charge of the building, and attended by from fifty to eighty eager boys and girls. They had their talk before the big folks came, were taught also several hymns, and last but not least learned together the Lord's Prayer.

We must not forget to thank the Japan Book and Tract Society and especially Prof. Wm. George Smith for cordial interest in our work and for the large numbers of tracts freely sent for distribution, nor must we omit Mr. Ishizuka, the man in charge, who not only did so well by the children but labored in season and out of season in handing many thousands of these tracts and booklets to the listeners and passers-by.

Evangelistic Work for Women.

"The Lord giveth the word: the women that publish the tidings are a great host." Psalm lxviii. 11. (R.V.) Special efforts were put forth during the year to reach all the women in Tokyo and Yokohama.

The work commenced in Tokyo with one of the missionaries who felt a deep and strong conviction in her heart that the time had come for a systematic effort to reach the women. As she spoke of this conviction to others, she found such a ready response not only from missionaries of all boards but also from the Japanese pastors that it was decided to attempt a systematic house to house visitation of the whole city with the special object of reaching each woman in the city in her own home. All who were consulted realized the difficulties of undertaking such a work and felt the importance of every step being taken in prayer.

Much preliminary work was necessary. As far as possible each church and preaching-place was located, the number reaching 154. A map was prepared, so divided as to give to each church the territory immediately surrounding it, and the Christians of each church were asked to be responsible for taking a Gospel and tract to each home, and inviting the women to the special meetings which had been arranged for them. The money required for Gospels and tracts seemed at one time likely to be a difficulty, but different ones came quietly to the rescue and each church was left free to conduct the work in its own way, thus reducing expenses to a minimum.

Several thousand tracts were purchased from us for use in this work, and the Special Fund sent out from England also enabled us to grant 136,509 Tracts free of charge to the workers.

The following particulars in regard to the distribution have reached us:—

One day while the distribution was going on, a wealthy lady chanced to see the wife of one of her retainers reading one of our tracts, and inquired what it was about. The woman told her it was a Christian book and added a few words of explanation. The mistress said she had noticed for some days past a change in the woman's conduct and added, "You had much better take the whole household to hear the Christian preaching."

From Miss M. A. Clagett, Tokyo.

Your letter has just been received. As for the tracts you speak of to be given with the Gospels, I am sure all will be very grateful for such a gift. I shall be very glad for any number you can give me

If I can carry out my present plan I shall have a small leaf of invitation printed to give away at each home on the mornings of the days when the special meetings for women are held.

From Mrs. J. K. McCauley, Tokyo.

The several thousand tracts given for the forward movement among the women were each distributed with a Gospel in Fukagawa, Tsukiji, Shiba, and Okubo districts. They were all gladly received. I afterwards called a meeting for parents in my Shiba Day School, and out of ninety invitations sent out, I had over eighty families present at the meeting.

In my two day schools and one kindergarten I can reach four hundred families direct and, say, each family consists of four people (a small average), in this way I reach 1,600 people with tracts. I give them out regularly three times a year, usually putting one temperance one and one evangelistic one together into each envelope. These envelopes, stamped with the school stamp and bearing my name and address are given out at the close of each term, each child being told to take them home to their parents.

From time to time I have also given many tracts to the Government Leper Hospital, where we as a Society do evangelistic work two Sundays every month, also at the Meguro Leper Home, tracts are received with delight. Thousands have also been distributed at Ueno station to the people going out on the long trains where they have from twelve hours to two days on their hands. Also, as I go back and forth on the train to school I usually carry tracts in my bag and find many glad to receive them.

May the promise, "My Word shall not return to

Me void " be proven in a rich harvest from plentiful seed-sowing, and may these printed leaves bring healing to the nation.

From Mrs. G. Bowles, Tokyo.

As a Committee we thank the Japan Book and Tract Society most warmly for the most generous gift of tracts sent for the Special Work for women in Tokyo.

The work in Tokyo was well under way when the contagion spread to Yokohama, where in the spring similar plans were set in motion.

The semi-annual prayer meeting of the Japanese Christian women of Tokyo and Yokohama, in May was made especially a meeting of prayer for this work in the two cities. The burden of petition on the hearts of the women was significant. Each one invariably besought the Lord for—what do you think? You would hardly guess, but it was for courage to do this work.

One of the chief charms of the true Japanese woman is her gentle shyness and timidity. The new conditions induced by modern civilization and the late war have wrought a change, making some bold and forward. But the majority of women in our Christian churches are still modest and quiet in their demeanor. With the customs of centuries still bound upon them like chains of iron, it was a tremendous innovation for them to go from house to house inviting entire strangers to come to hear the message of a new religion. Even our salaried pastors and Bible-women seldom do this, but wait for some little wedge of introduction before entering any home.

So they prayed for courage, and in the faith that it

would be given they started out, going in the old apostolic way, two by two. We can only imagine with what diffidence they called out, "Gomen nasai!" (Excuse me!) at the first little combination house and shop, with which Yokohama streets abound. How they must have recoiled when the master's voice roughly replied to the proffered Gospel, "Irimasen!" (We don't want it!). One little woman said afterwards that the hard reception she then received has made her resolve to thereafter treat politely every beggar, peddler, Buddhist priest, every one who might come to her door.

But the women all reported with surprise and overflowing joy that they very seldom met with a rude reception; on the contrary, the polite "Arigato gozaimasu!" (Thank you!) and even "Gokuro sama!" (How kind of you to go to so much trouble!) sent them more frequently with light feet and eager spirits to the next door.

The women carried printed slips of paper containing a list of all the churches and preaching-places in the city with their regular hours of service and the added announcement of special evangelistic meetings for women. One of these was presented at each house, and as far as possible a Gospel and one or more tracts.

The distributors showed wonderful tact in the work, presenting the simple slip of paper as an invitation from the Christian women of the city to come to church. They were persuasive, too, saying of a tract or Gospel, "We do not ask you to believe it, only please do not throw it away without reading it." Their politeness made such an impression in some places that they were invited inside and even offered the cup of tea always provided for the welcome guest.

The following incident shows the tact used by one Bible-woman in interviewing the mistress of a Buddhist home, who was emphatic in avowing her faith and sought to get rid of her visitor by saying she did not want to hear about any other religion. But the Bible-woman held her ground, "I, too, respect Buddha and consider him a great and good man, but I have come to tell you of one who is greater than Buddha, of the one who created Buddha." At this, the woman seemed so much astonished that the Bible-woman was emboldened to go on to tell her of the one true God and of His Son Jesus Christ, and the woman listened quietly for fully five minutes.

A pastor's wife, the mother of a large family and a woman of natural refinement, and sweet, ready sympathy went to one house. As soon as the mistress learned her errand, she said, "As you are a Christian, I want to tell you my secret sorrow. I have a husband, but he has forsaken me for another woman. This has made me very unhappy. I cannot get over it, but am always thinking about it and am just as wretched as I can be. Is there anything in your religion that can take away my misery?" The Christian's face shone as she told how glad she was to be able to tell the wretched woman that Jesus came to cure just such misery as hers.

One very happy worker said, "I have worked all my life for myself and have never before done anything for God. I am so glad to have this work to do for Him." She is a poor, uneducated woman and her companion equally so and blind in addition; but the two were so eager to give their report that they kept continually interrupting each other lest some interesting item should be overlooked.

This same eager interest was manifest on the part

of all the workers whenever opportunity for prayer was given. Each woman had something definite to pray for, and consequently she wanted to pray and prayed with unwonted faith and earnestness.

Two beautiful buds of promise burst into bloom in connection with this work. One is that the time is at hand, even here in Japan, for systematic sustained efforts to reach "every creature" with the Gospel message. And the other is that the only way in which this can be done is made plain: namely, for every layman to preach, and for every Christian woman to be, a Bible-woman. The spirit of union and co-operation between the different missions and churches was also most encouraging.

From Miss Anna B. Slate, Yokohama.

The 16,000 Tracts you so kindly sent us were divided equally between all the churches and were all distributed. Everywhere they were received gladly. I do not know the exact number of new inquirers at all the churches as the result of the work, but I believe it was nearly 250 in all. Last Sunday a woman was baptized at our church, the direct fruit of the meetings. I thank you for sending us so many tracts and can assure you that they did great good.

Other Special Work.

The two letters given below are in acknowledgement of other grants of tracts which the Special Fund enabled us to make:—

From Rev. W. P. Buncombe, Tokyo.

The Whidborne Mission Hall in the Ginza, Tokyo, is situated in a very favorable situation for daily evangelistic work. Preaching is held every night, followed by an after-meeting in the form of a Bible reading. The opportunity for tract distribution is exceptionally great. The workers at the door giving tracts to those who pass, as they ask them to come in, are able to distribute on an average 200 a night. For this purpose the cheap leaflet tracts published by the Tract Society are very useful. The people ordinarily gladly receive them and keep them; a few throw them away after just looking at them; but the great majority keep them. Besides those distributed at the door, a number are given to those who stay for the after-meeting. The tracts we use for this purpose are the larger ones, and we have evidence that they are valued and carefully read. Some of the tracts have a short form of prayer at the end, for the use of those who are wanting to seek God but do not know with what words to offer their first prayers. We have noticed that some who have become enquirers, on being invited to pray in our enquirers' prayer-meeting have used the words of the prayer in the Tract.

It is difficult to trace decision or conversion to the reading of a tract, because there have been so many other influences at work, i.e. the addresses, and Bible-reading, and personal talks, but it is most certain that the tract is a most valuable ally; being taken away to be read at home it serves to deepen and confirm the impression already received.

We have been greatly indebted to the Tract Society, having received grants, from the funds for special dis-

tribution, of 42,525 tracts. This has been a most welcome aid to our work.

From Rev. F. O. Bergström, Tokyo.

Allow me to express to you my gratefulness for the 10,000 tracts you so kindly donated towards the special Gospel work at Mukojima this year.

During the ten days the cherries were in blossom, we distributed 46,000 tracts, sold 531 copies of the New Testament, and preached about nine hours daily to the untold masses. The tracts were distributed outside the shelter, and thousands were thus induced to come inside and sit down; and even in such reckless crowds we were pleased to see that there were many who set to at once and read the tracts right through, while many others folded them neatly together and put them into their bosoms; few indeed, appeared not to value them. Now and then one would stand up against a cherry tree and read the whole tract through, its very shortness being an inducement to them to do so. The better tracts, I mean those printed on the better paper, we gave to those who sat down on the benches, and to those who seemed to be more earnestly seeking to know of Christ. Nearly fifty persons came inside as inquirers, and were dealt with definitely; we trust with good results.

We also sent out 16,000 tracts for house to house distribution in the province of Hida, a most out-of-the-way place, and so mountainous that it has been called, "The Switzerland of Japan."

Free Grants.

These are again less than during the previous year. They include copies sent to Japanese newspapers for

review and specimens sent to possible purchasers ; also 1,000 Tracts sent at his request to an ex-prisoner for distribution in Hakodate ; 1,050 Tracts distributed in Tokyo ; 40 Books and 102 Tracts given to Miss L. J. Wirick for use among former soldiers ; 15 Books and 65 Tracts sent to a Christian Japanese for use among the patients in a Military Hospital on the West Coast ; 36 Books given to Mrs. M. C. Whitney for the Akasaka Hospital Library ; 5,000 Tracts granted to Rev. W. J. Callahan for village work in Kyushiu ; 3,000 Tracts given to the Salvation Army for placing in the Comfort Baskets they distribute at Christmas time to some of the extremely poor in Tokyo ; and 34 Books supplied to Miss E. R Gillett for use among the Railway men.

The two letters given below are selected from those received in acknowledgement of these grants :—

From Miss E. R. Gillett, Tokyo.

Very many thanks for the nice grant of books for our Railway Mission library. They make a splendid addition to our shelves and I hope will bring many a helpful message to the Railway men who may read them.

From Miss L. J. Wirick, Tokyo.

The grant of books and tracts came safely to hand. I am very much pleased to have them, and can use them in the work with good results, I am sure. Just this week calls for literature came from two places in the country, and I shall send some of these at once. Thank you very much for the grant.

In conclusion we would ask our readers to put up fresh and continued prayer that both through the

spoken and written word the Holy Spirit may be poured out on this whole empire in convicting power, and that He may also empower the Christian Church to buy up the opportunity of reaping this great harvest field for our Lord and Master.

Secretary,

GEORGE BRAITHWAITE,

5 Hikawa Cho, Akasaka, Tokyo.

CASH ACCOUNT OF THE JAPAN BOOK AND TRACT SOCIETY FOR THE YEAR ENDING DECEMBER 31ST, 1910.

RECEIPTS.

		JAPANESE YEN.	
Cash in Hands of Treasurer, Jan. 1st		1,440.04	
" " Agent "		96.22	1,536.26
American Tract Society, U.S. Gold $200.00.			403.03
Religious Tract Society, £438.10.11			4,295.96
Donations:	Miss E. Y. Dawbarn	10.00	
	Mrs. G. M. Gillett	5.00	15.00
From Sales:	Depot	3,096.27	
	Correspondents	3,648.67	
	Book Shops	1,350.85	
	Special Fund	750.31	8,846.10
Sundries Sold			29.77
Bank Interest			37.46
			¥15,163.58

DISBURSEMENTS.

Printing Books and Tracts		2,982.92	
Binding Expenses		133.52	
Literary Expenses		916.64	
Books, Tracts and Cards Purchased		4,521.64	8,554.72
Management Expenses			3,000.00
Depot Expenses:	Rent and Taxes	770.17	
	Assistants' Salaries	843.00	
	Stationery and Postage	307.62	
	Freight and Packing	386.06	
	Gas Rate	80.58	
	Sundries	27.06	
	Advertising	114.14	
	Furniture	79.60	
	Travelling	26,43	
	Fire Insurance	96.00	2,730.66
Slides for London			54.44
Cash in Hands of Treasurer, Dec. 31st		815.74	
" " Agent "		8.02	823.76
			¥15,163.58

Audited and found correct.

(Signed) W. P. BUNCOMBE } *Auditors.*
" D. C. RUIGH }

Tokyo, March 24th, 1911.

N.B.—The Yen is equal to about 50 cents U.S. Gold, or 2/1.

CHAPTER XI.

CHURCHES AND MISSIONS.

INTRODUCTORY.

The work of the year has been carried on quietly and hopefully. Probably all would agree that the most notable feature has been the influence of the Edinburgh Conference. This has been seen in a greater emphasis upon the unity of the Christian Church, in spite of its many divisions, and also in a growing purpose to increase the efficiency of the Church as an evangelistic agency by co-operative effort wherever feasible.

But in facing these great questions of Church unity and interdenominational co-operation, the thoughtful observer is forced to recognize the fact that, so far as the more fully organized churches are concerned, formal leadership has certainly passed into Japanese hands. No doubt there is still work for the missionaries, plenty of it, and their special abilities will receive ample and cordial recognition, but they have become auxiliary to the main army, or it may be have been adopted into it. They are no longer able to

determine the policy of the churches with which they are associated, neither in the field of evangelism nor in that of education.

This situation is so well set forth in the address of the President of the Conference of Federated Missions, the Rev. D. B. Schneder, D.D., at the annual meeting in January, as to constitute that address an admirable introduction to the immediately following chapters, although much of the address deals more especially with education which is treated in an earlier chapter.

The President's Address.

As we are met here to-night representing practically the whole Protestant missionary body in Japan, the consciousness that is no doubt uppermost in our minds is that we are under the shadow of the Edinburgh World Missionary Conference. It is a great and good shadow for us to be under. That Conference, more than any other assemblage, or any personage, since the Reformation, gave utterance to "what the Spirit saith unto the churches," and it is for them that have ears to hear to take heed and obey. The Edinburgh Conference stood for a broad, sane and scientific view of the whole missionary field, for a greatly deepened feeling of responsibility toward the non-Christian nations, and for speedy and united effort to carry the Gospel to all the world, and it was the will of the Conference, and it is the will of God, that its vastly important deliberations be followed by still more important action. The responsibility for this action, so far as the Empire of Japan is concerned, falls in large measure upon this Conference of Federated Missions. The duty rests upon us at this and future meetings of this Conference

to catch the spirit of the World Conference, and so to endeavor to realize within this empire what that Conference stood for, that an era of, if possible, far greater efficiency and success in the Christianization of this nation may be ushered in.

How can we discharge this duty? An answer to this question requires us first of all to look squarely in the face two peculiar and important conditions that confront future foreign missionary work in Japan. The first of these is that Japan is a mission field where both in direct evangelistic work and in the more indirect educational work, the leadership has passed into native hands. The three leading churches, the Church of Christ in Japan, the Kumiai Church, and the Japan Methodist Church, which together embrace nearly two-thirds of the total Protestant membership, are wholly or almost wholly led and governed by Japanese alone. The same is in greater or less degree true of the other bodies, and in the educational work also the dominating factor is native, not foreign. The Christian work that is going on in this country is no longer *our* work. We may still speak of it as such in reports to home constituencies, or at purely missionary gatherings, but in fact it is not ours. Christianity is no longer an exotic, but has taken root and produced men who are definitely and sincerely taking upon their own shoulders the responsibility for the evangelization of their country, and their voices count for more than ours in the onward progress of the kingdom.

The second important condition is that, from the standpoint of what is ordinarily meant by the function of education, Japan needs no more assistance from foreign missionary enterprise. She has a splendid educational system of her own whose advantages

are accessible to every child in the empire, and whose efficiency and diversity meet all the needs of a rapidly developing national life. It is the glory of the Christian missionary enterprise that wherever it has gone, whether to philosophic India or darkest Africa or the cannibal islands of the Pacific, it has been the advance bearer of the torch of enlightenment; and it fulfilled this mission also to Japan in the earlier years. But it is different now. The situation is so far advanced that the missionary torch has become pale in the presence of the flood of educational light that has come upon this land.

These are the two conditions. Japan is the first of the modern missionary countries where these conditions have arisen, and the responsibility is upon us, without any adequate example in history to guide us, of meeting these conditions in the wisest possible manner. It is a situation in which, with less than 200,000 out of 50 millions Christianized, and with a church still immature and weak, we dare not lightly say that our work is done and we will leave the responsibility with Japanese Christianity as now existing. Neither on the other hand dare we even think of ignoring these two great conditions that characterize the missionary situation here to-day. Ignoring them means failure. There remains then only one course open to us, and that is with faith in God to go forward taking account of these conditions intelligently, generously, and under the guidance of the Spirit.

1. Keeping in mind then these important conditions peculiar to the situation in Japan, let us take up first that which was supreme in the hearts of the servants of God of every name and clime as assembled at Edinburgh last June, namely, the desire for unity and co-operation among the forces of Christendom.

Is it still necessary among us to argue for unity and co-operation? Scarcely, if we go by the professions and prayers that we hear. But when one hears a great missionary statesman who knows whereof he speaks declare that "mission work all over the world is characterized by a lack of unity, of movement, of breadth of conception, and of definiteness of plan," and when one observes the great difficulty of pulling together on anything really significant here on our own field, one may well doubt whether our professions on this subject have really passed the stage of mere sentiment.

With the spiritual destiny of this whole Far East depending upon a wofully inadequate supply of men and means, and with the whole non-Christian world rising up in a great chorus of appeal for missionary re-enforcements, is it not a shame for us not to avail ourselves of the effectiveness and momentum that come from the united action of well-distributed forces? Moreover, are we not missing the opportunity of being able to make such a united appeal from Japan to the home lands as would challenge especially the rising, business-like laymen of the churches with an altogether new force? And, lastly, would we not gain enormously in the presence of the thinking people of this nation by being able to make the impression that we are indeed bound together in that oneness which our fundamental principle of love logically implies?

Is it not time for us to try to reach the stage of conviction instead of sentiment? Should we not begin to make this a subject of definite, serious thought and prayer, of earnest pleading with others, and of persistent discussion at our mission meetings? But what is more important still than conviction is action. What can we as the most representative body of missionary

workers in Japan *do*, at this meeting and during the year, toward the co-ordination and unification of all the forces that stand for the salvation of this land? We have had our resolution and our committees hitherto, and our good purposes, but what can we now really *do*?

The first and most important thing that we can do toward the realization of the ideal and strength of Christian unity in Japan is, I believe, the fostering of real, whole-souled co-operation with the Japanese church. Some among us may perhaps regret that the stage of native leadership has been reached so soon in the history of Japanese Christianity; others are profoundly thankful for this phenomenon. But whatever our opinions may be, the fact itself will remain. The native leadership of the Japanese church is a feature of the missionary situation in Japan to-day that is unalterable, and far more important than co-operation among ourselves as different missions is the hearty, encouraging co-operation of us all with the Japanese church. It is a fact that can not be denied that there is constantly between the missionary body and the Japanese church a tendency, emphasized by differences of race, nationality, language, and scale of living, toward cleavage; and of all the "divisions of Christendom" that can exist in Japan during the next half century, this is the most baneful.

If this tendency is not persistently withstood it will go very far toward cutting off from the church of Japan the benefit of that help and encouragement which it still needs from the older Christendom of the West; if on the other hand the tendency is counteracted by every means possible, and real union of heart and hand is

cultivated between the missionary body and the Japanese church, the work of God's Kingdom will without a doubt go forward with twice or thrice the momentum otherwise possible. It is this strategic point that calls for the supreme attention and action of this Conference in the line of promotion of unity and co-operation. It should therefore be the motto of this conference, I believe, to co-operate with the Japanese church *in everything* that pertains directly to the work. Anything else is out of date and will lead to ultimate failure. In all that pertains to the actual carrying forward of the work we should make no independent moves.

In the study of the field, in the making of plans for the future, in Scripture translation, in the production of a more adequate Christian literature, in the inauguration of social movements and in all other endeavors that look toward the progress of the kingdom, the more fully and heartily we co-operate with the Japanese church, immeasurably the more effective will our efforts be. And as a preliminary to all this we should labor and pray that such a federation, if not union, of all the Japanese churches be speedly brought about, as will furnish one representative body on their side similar to ours with which we may the more readily co-operate. Such a co-operative policy may be troublesome and require much patience; it may even sometimes occasion temporary hindrance to the progress of a particular work; but in the end it is a policy that will succeed above every other.

Moreover, I believe that the individual members of this Conference might well feel themselves bound to be in their own missions the special exponents of this policy; to urge that the administration of evangelistic

and educational work be on a co-operative basis; that calls for re-enforcements be made conjointly with representatives of the churches; and that the Japanese church receive more recognition and higher honor in the reports to the home constituencies. I am well aware that in saying all this I am treading on debated ground. But would we not do well once for all to believe that this advance of the Japanese church into leadership is of God, and to cherish, honor, and encourage this young church of the Orient, not for what it is alone, but for what it is to be, and perhaps to suffer, in the generations and centuries to come?

The second important thing that this conference can do is to foster co-operation among the denominations and missions now at work in Japan. The first requisite toward the accomplishment of this end is real unity of spirit. Without unity of spirit outward co-operation will be hollow, and may even hinder present Christian progress. The second requisite is taking time for it. We are all prone to consider our own particular work so important, and these general endeavors so comparatively unimportant, that we do not feel conscientiously impelled to give them anything like the adequate time that is required to make them effective. What this movement needs more than all else is men who will take time and work for it.

In the first place this whole Conference should feel pledged actively to further unity and coöperation. The very origin of this organization a little over ten years ago was in the conviction that the oneness of the body of Christ should be more fully expressed in this work in Japan. But in addition to this the Committee on Co-operative Evangelistic Work, or

some committee specially appointed, should be made the most important committee of this Conference and its functions greatly emphasized. Its duties should be, in conjunction with representatives of the Japanese churches, to study the whole field and the whole missionary problem in Japan, and map out a masterly missionary policy; to act as advisers to the various missions and boards; to encourage as far as possible the movement toward federation or union among the Japanese churches; to agitate for more co-operation and a more economic distribution of forces among the missions; to represent to the home Boards and churches the demands for more co-operation; and in general to instill the spirit of this Conference, and of the Edinburgh World Conference, into all the Christian activities in this land.

With these two aims, namely, co-operation of this body and of the missions with the Japanese church, and co-operation between the various denominations and missions themselves, kept steadily in view and worked for with a determination that is born of the present-day newness of the Spirit's working in the churches, it is far from impossible to evolve out of a situation that is unsatisfactory and perplexing, a page of Christian history that will be inexpressibly glorious and an inspiring object-lesson to many other non-Christian nations that are moving toward the kingdom of God.

2. The second great subject that calls for our most earnest consideration at this Conference is, I believe, that of education. What is the condition and relative position of Christian education in Japan to-day? As to the actual condition of Christian education in Japan at present we can say, I think, that it is not discreditable. The goodly num-

ber of kindergartens, the large number of girls' schools, and the dozen boys' schools of middle school grade are in a fairly flourishing condition, and have excellent scholastic, moral and religious results to show. They have the respect of the government and the public. The higher (collegiate) departments in seven of the schools for young men are weak in point of numbers, but even they, by giving a few young men a thorough Christian training, are doing a work that is worth while. The theological schools also have few students, yet they are succeeding tolerably well in keeping the existing evangelistic work supplied with pastors and evangelists. Altogether a good, perhaps one can say even a great, work for the evangelization and higher civilization of this nation is being done by the existing Christian schools.

But, especially in a nation that is advancing so uniformly, so surely, and so swiftly as this one, the question of the relative position of a work becomes exceedingly important. And in this respect the showing for Christian education is not what it once was. Compared with government or public education, to start at the bottom, the school buildings themselves, though having in most cases cost more money, are as a rule less scientifically adapted to school purposes than government school buildings. The equipment in the form of apparatus, specimens, and books is in many cases inadequate. Among the missionaries and leading Japanese working in the schools few have had the advantage of professional training for their work. The excellent methods that the Department of Education follows to inform itself of every new step of advance in education the world over and of thus

keeping thoroughly abreast with the times, finds no parallel in our Christian education. In the matter of prestige before the public there is now almost no comparison for Christian education. And, lastly, the government schools, constituting a vast, well-organized system, go forward with a momentum and a spirit that can not be approached by the Christian schools.

But can we really say anything else than that the occurrence of this situation has been inevitable? It is true that the Christian forces, if they had been stronger in faith and more far-sighted during the past twenty-years, might have brought about a situation considerably better than the one we see to-day. The spirit of discouragement and half-heartedness that has hung like a pall over a large part of our educational work, and that has not entirely lifted yet, has been a tremendous loss to this work. It is lack of faith and foresight that more than anything else is a discredit to the history of Christian education in this land. Nevertheless it is nothing short of absurd to think that Christian missionary enterprise could have undertaken the whole or even a leading share of the educational work of this empire.

Even if all the missionary educational work in China, India, and elsewhere had been stopped for the sake of this, it could not have been done. And who will be so bold as to say that the development of this splendid educational system in Japan will not after all be a help to the coming of God's kingdom? Enlightenment is part of the Kingdom. Truth ultimately leads to God. Moreover, this government system, far from being hermetically sealed to all outside influences, or inexorably intolerant of outside educational efforts, manifests an open-mindedness and a hospitality toward anything that is good in educational method, in intel-

lectual achievement, or in moral and spiritual training that, without any reasonable doubt, offers an open door and a splendid future to earnest and well conducted Christian educational work. Nevertheless, as for the present situation of Christian education in Japan, it must not be forgotten that it has been outstripped.

We turn next to the question, Aside from theological education, is Christian education essential to the fulfillment of the mission of Christianity to Japan? This is a question that we must consider honestly in the fear of God; for if Christian education is not essential, then it would be criminal to make the enormous outlay of men and means necessary to success, when the calls are so loud and so urgent from other parts of the non-Christian world. But I do not believe that many of us are without the conviction that Christian education is absolutely essential to Christian success in Japan.

It is beyond all doubt that the success which Christianity has thus far achieved—the extent to which leaders have been developed, the degree in which Christianity has become indigenous, the measure of Christian influence exerted upon Japanese literature and thought in general, and the respect which Christianity has won, would have been utterly impossible without the Doshisha, the Meiji Gakuin, the Aoyama Gakuin, and other Christian schools, to say nothing of the patient, unobtrusive leavening power of the Christian girl's schools and kindergartens. And what would have been impossible in the past will be more impossible in the future,—more impossible beyond the shadow of a doubt. Japan is becoming a highly educated nation. The message that would gain her ear and influence her thought and life must

increasingly be a message of enlightened conviction. Moreover, Christianity must continue to bear the torch of enlightenment for the sake of her prestige. Its prestige in the presence of an enlightened discriminating nation is at stake; and its prestige alongside of its chief rival, Buddhism, is at stake.

Christianity in the matter of education has hitherto compared, and still does compare, very favorably with Buddhism in Japan. But there are indications that this will not be so much longer at the present rate of progress on the part of Buddhism. Seven years ago there were but five Buddhist educational institutions above middle school grade, having altogether 367 students; two years ago there were 15 such schools having over 1000 students. It is true that almost the sole purpose of these institutions is the education of priests; but the fact that priests are now being trained in schools instead of in the temples as formerly, shows that the educational idea has laid hold of Buddhism and is being pushed, and it will continue to be pushed.

Moreover, if Christianity in Japan is to hold its place and fulfill its mission, it needs first of all preachers of the Gospel who are thoroughly educated in first class, vigorous Christian institutions of learning. They can not be gotten from the ranks of those educated for something else in the non-Christian atmosphere of a government school; they cannot be gathered from here and there and any where, and only given a course in a theological school. They must be educated from bottom up in Christian institutions that carry them to a grade of scholarship not second to that of the imperial universities. In addition to these, many young men must be sent into the various vocations of life into whose thinking, feeling, and convic-

tion Christianity is thoroughly ingrained, and who will command for their faith respect and influence.

But there is still another mission that Christian education has to fulfill in this land. It is the raising up the highest type of manhood for the nation. This may seem an ambitions assertion. But when one sees all around the spread of corruption, the undermining of moral ideas, the tremendous growth of materialism, and the choking out of the ideal and spiritual contents of life, one can discern ahead the crying need of men who will stand up against this tide of modern life,—true, noble-spirited, self-sacrificing patriots, who will be as the salt of the earth. And where can such men be reared, if not in Christian schools? The newer conception of Christianity's mission is that it is ordained to carry salvation not to the individual only but also to society and the nation, and if Christianity is destined to perform such an exalted duty to the Japanese nation, it must look for the fulfillment of this mission almost entirely to Christian education.

Granting that these things are so, the question again arises, What can we do? The first thing, I believe, is, that this Conference, and through it the missions, take a positive and determined attitude toward this problem of Christian education. May there be no more despondency and faint-heartedness, no matter what the present situation may be. Let there be an eye for the future and an unshaken faith in the noble mission of these schools. It is all-important especially that the twelve schools for young men be strengthened and pushed forward with vigor; that perhaps two or three new schools of middle school grade be added; and that buildings, equipment, teaching staffs and pedagogical methods be brought

up to a high standard. Anything but first-class work may be as much of a hindrance as a help to the Christian cause.

Equally important is the co-ordination of the Christian educational work into one system, well correlated and pervaded by a strong *esprit de corps*. Such a systematization is essential to the highest success of the work. But of such a system the capstone must be undoubtedly a Christian university. A university is the great need of the hour in Christian education in Japan, and to bring this widely-cherished dream into reality one strong, united, undaunted effort should by all means be made at this point in the history of Christian work in Japan. The time is here for it. Failure to accomplish anything will be a great and lamentable mistake. It is a time when Christian education must go forward, or it will go decidedly backward. A Christian university alone crowning a system of middle schools and higher departments can meet the requirements and opportunities of the situation in Japan now and in the future.

However, in working toward these ends, and in the whole future work of conducting Christian education in Japan two principles of action must, I believe, be kept in mind more than ever before. One is that the whole work should be carried on in a spirit of sympathetic co-operation with the Japanese government. Not a spirit of condemnation and antagonism toward the national educational policy, but a broad-minded, appreciative attitude of helpfulness in working out the highest national ideals alone can give this work the scope it needs to fulfill its mission.

A second principle is that of conformity to the Japanese system. The Japanese government system of education has important points of difference from

the American and the English systems. The curriculum seems over-crowded, there is no regard for the culture idea above the middle school grade, and university work consists wholly of professional courses of study. But the Japanese system bears many points of resemblance to the German system, and we know by its results that the German system may not be despised. The Japanese middle school curriculum is no more crowded than the curricula of German education of the same grade, and the Japanese university idea is the same as the German. On the whole therefore there is little to be lost and much to be gained by close conformity to the government middle school, high school, and university course plan.

The evil of over-crowding can easily be obviated by a careful correlation of studies; in the higher department courses more emphasis can be laid on culture than in the government high schools; and in all the courses there can be supreme emphasis on the teaching of Christ. By the observance of these principles alone can a system of Christian education in Japan attain to that degree of intelligibility and confidence which it needs to secure a real place for itself and to do its work. The system must not be an exotic; it must not be isolated; it must by patience, tactfulness, and worth win an honored place in the national life and become an integral part of it, for in this way alone can it be in the deepest, widest sense successful.

But in what manner can this Conference work especially toward the realization of a Christian university? What can be done towards this great end? Several ways suggest themselves, and there may be others. One is to work up among ourselves and in the missions we represent a sentiment and conviction in favor of the establishment of one central, inter-

denominational or non-denominational university. Let it become a subject of earnest longing and prayer among us. But another way again is through the appointment of a strong committee of men who will give themselves to seconding the efforts of the Association of Christian Schools; to co-operating with the educational sub-committee of the Edinburgh Conference Continuation Committee; and to individual effort and prayer and appeal; and who *will not give up* until this great result is attained. At best this work will require a hard pull and a long pull and a pull all together, before we shall see success. But let us not be dismayed. We are laying the foundations of the Christian Far East that is to be.

In conclusion let me exhort to a new, positive spirit of hopefulness in our work in this Empire. The task before us is very great. Less than two-fifths of one-per-cent. are Christians, and of these many are only nominally so. There are many elements of weakness in the Christian forces. At the same time the enormity and difficulty of the task grows upon us as time goes on. As the mist clears away and the mountain before us stands out in distincter outline, it is seen to be larger than we thought. Moreover, the issue involved is greater than that implied by the mere figures or the difficulty of the work. Japan is the leader of the Orient, and if this nation should be very slow in accepting Christianity, or should finally even refuse to accept anything except its general moral influences, not only would the teeming millions of the whole Orient be profoundly affected, but Christendom itself would experience a rude shock.

But together with all these things another question has in recent years again and again forced itself upon the minds of us missionaries personally, namely, the

question, Have we a real place in this work any longer, and thus a share in this great responsibility? Or is only money from Christian lands still needed? Or is neither needed? We can not close our eyes to the fact that the presence of the foreign missionary and the use of foreign money impart a certain element of hindrance to the acceptance of Christianity by this nation. Has not the hindrance become greater than the help, and may we not be justified in considering whether our day is not nearly over? It is a question which we ourselves in the fear of God must decide; but I believe that the deepest and most consecrated thought will lead us to a negative answer. God needs all his workmen for this great task; and can use them regardless of difference of nationality. Moreover, we may believe that the older Christendom of the West still has something to contribute to the newer Christendom of the East, and that to make this contribution most effectively the personal message-bearer is needed. The missionary still has a place in God's plan for Japan. Rather I will change the statement and say that the missionary can still *win* and *hold* a place here by means of hard, earnest work, sympathetic self-identification with the people and their nation, and the complete giving of himself for them, putting away all professionalism.

But there is confronting us to-day in Japan, I believe, a peculiar temptation. It is a temptation to discouragement and the slackening of effort. The task is so great that it looks over-whelming. While Christianity is making a little progress, other great forces like that of nationalism, the revival of Confucianism, the renewed activity of Buddhism, agnostic or anti-moral literature and practical materialism, that seem to work in deadly opposition to it, are gaining

in strength. Moreover, the passing of leadership into the hands of the Japanese church is giving us missionaries a secondary place, and, to use a homely expression, it is difficult "to play second fiddle" enthusiastically. The encouragement also which we receive from the home lands is not great. Japan, partly because of its small size and partly because of its advancement in civilization, does not appeal to the interest and sympathy of the Christian lands as do, for example, China, India, or Africa, and the securing of the men and funds still needed here is specially difficult.

More than this, a deep, positive hindrance has come to Christian work in Japan through the persistent and diabolical war-talk that has gained currency in certain parts of America, and we know not what may yet come. Also, the more intimate knowledge which the Japanese people are gaining year by year of the moral and social conditions prevailing in the Christian West, and of the thought-currents in the great universities, does not constitute to them an unequivocal argument in favor of Christianity. Doors that once stood wide open are closing. We are right up against a situation here in Japan that is testing us and the Christianity which we represent as no other missionary field in the world is doing to-day. The requirements that are upon us as missionaries are the most imperious, and the responsibilities and counter-forces the most over-whelming.

Therefore, we need in addition to work, sympathy and sacrifice, a great God-given optimism, and a courage that will not quail. Hopelessness means defeat. Despondency is paralysis. Listlessness spells death. We are in the thick of one of the most momentous conflicts in Christian history; but instead of discourage-

ment let this be to us an inspiration. We are besieging the second Port Arthur, not the first; therefore let us, the Anglo-Saxon and Teuton sons of Christ be as brave as were the sons of Nippon that perished on the slopes of the Manchurian Port Arthur. The way which we preach is the one and only true way for these Eastern children of God, and their hearts can not rest until they rest in Him. Our cause can not fail. Let us have faith and hope. At the same time let us have a vision—a vision, first, of the great forces that are working with us. The spirit of God is working. Providence is working. The very forces that seem to be so strong against the cause of Christ may be like horses and chariots of fire in the mountain fighting our battles for us. Over against the war-talk in one great Christian country is the alliance with another great Christian country.

The great national movements may after all not be movements away from God. We need that our eyes be open to discern the things both near and far that make for God. Let us have the great vision, secondly, of this Land of the Rising Sun won for Christ, redeemed, glorified, filled with zeal for a new heaven and a new earth; yea, a vision of this whole Far East renewed, transfigured and making a great new epoch in the history of Christ's kingdom upon earth. Nevertheless, we must work with a deep sense of our solemn responsibility.

The great crises of history do not always come with upheaval and noise. They may pass silently. There is perhaps such a noiseless crisis in the history of Christianity in Japan now. We need to have our loins girt and our feet shod. We must work while it is to-day. Brethren, let us go on, in hope and courage and strength. Let us preach, preach, preach. Let

us not rest until Christian education is on a basis adequate to the fulfilment of Christianity's mission to this great nation. And let us present a united front —a united front in our appeal to the Godfavored Christian lands for the things that must yet be done for this land; a united front in the presence of this advancing, seeking, discriminating nation to whom we would represent the coming of the Christ.

The following Circular well indicates the spirit and purpose of the Federated Missions:—

May 10, 1911.

To the Missionary Body in Japan.

Dear Friends,

The undersigned were appointed a Committee by the Conference of Federated Missions, "to study thoroughly the problem as to the increase of Christian forces in Japan; as to what steps can be taken by the Federated Missions to co-ordinate more effectively the evangelistic work; and also to consider the question of the assignment of responsibility for specific districts to specific bodies."

The Committee has met twice and carefully considered these matters. There was perfect unanimity of judgment that following the great Edinburgh Conference and in accordance with the conclusions reached by that body and in the spirit of the same as recorded particularly in Vol. VIII of the Report, there should be an earnest attempt made in Japan more and more to regard the work of the several Missions as in a very real sense the work of one

great body; that the Federation which has been accomplished among us in name should become one in reality; and the work undertaken in the various departments should as far as possible be planned for as the work of one combined organization.

The Committee is aware that there are independent churches in Japan whose actions cannot be determined by what the Missions may do, and there is no desire on our part to legislate for them in any way. We deeply regret that the Federation of Churches in Japan now being planned for will not be complete for some time to come, and consequently that we cannot have the advantage of conference with a committee of that body. The Committee feels, however, that the interests involved are too great to admit of delay, and that very much may be accomplished in the right direction if the missions can reach satisfactory conclusions among themselves.

The evangelistic work with which our Committee is concerned is the very heart of the problem of real co-operation and unity, and if this can be regulated and adjusted between the missions in the interests of that oneness of spirit and purpose which should characterize the component parts of one organization, it is believed that much needless competition and waste would be avoided and the Kingdom of Christ advanced more rapidly. Volume VIII of the Edinburgh Conference Report makes clear that while something has been done in nearly every mission field in this direction, much still remains to be accomplished, and it also indicates various methods for attaining the desired end. A careful perusal of this volume by every missionary is earnestly recommended.

The Committee after mature deliberation decided that if any advance is to be made toward this goal in

Japan, the entire missionary body must be induced to face the problem and take part in its solution. In order to secure this the country has been divided into a number of districts, where the evangelistic work is more or less contiguous, and the missionaries in each district are requested to meet at the call of a convener appointed by the Committee, to deliberate as provided in the following resolutions:

1. To ask the Conveners to call a full conference of all the missionaries working in their respective districts at as early a date as practicable, before the summer if at all possible.
2. To ask the several Conferences, in the interests of real economy and effectiveness, carefully and prayerfully to study the whole field within their respective limits, with reference to the following questions:

   (*a*). Is there any unnecessary and wasteful overlapping of the work of the missions which might be remedied by a better adjustment of the Christian forces?

   (*b*). Is it possible to arrange a definite agreement between the missions as to a division of the field which will enable each mission to assume responsibility for evangelizing a specific section of the territory?

   (*c*). Are the missions now at work within the territory sufficient to undertake full responsibility for evangelizing the entire district within a reasonable period, or should other missions be invited to enter the field and assume a share of the work?

   (*d*). What additional forces are necessary, missionary and Japanese, to enable each mis-

sion adequately to cover the field allotted to it, and fulfil its responsibility to give to the whole population a reasonable opportunity to hear the Gospel?

3. To request the several Conferences to report to this Committee the results of their deliberations, giving in detail any readjustments that may be made, or division of territory agreed upon, together with a full statement of the additional forces required. In the case of missionaries, the places to be occupied should also be given and the number required for each place.

While it is not the desire of the Committee to urge any revolutionary changes in the work already firmly established, it feels that there are many places in a less advanced stage where mutual concessions of re-adjustment can be made with advantage; and particularly at this time the country fields should be apportioned so as to prevent competitive efforts at evangelization in the smaller towns and villages. The Committee would suggest that divisions of territory be made as large and exclusive as possible and wherever feasible should follow the recognized lines of *ken*, *kuni* or *gun*. We believe it to be essential to the successful working of such plans that where church members remove to the territory operated by another body, they be encouraged to transfer their membership or otherwise ally themselves in a definite and positive manner with the work of the sister organization.

The Committee desires to recognize the very important work done by the Conference held in Kyushu last year. It learns with pleasure also that steps are being taken in a similar direction in the Kyoto district,

and doubtless there may be other good plans maturing. The Spirit seems to be turning the minds of many to this subject.

Trusting that you will recognize the real importance of the work proposed, giving it much of your thought and prayer, and that you will co-operate most sincerely and heartily, doing all in your power both in the Conferences and outside of them to help forward the interests of a true federation, thus bringing the joy of salvation more speedily to a greater number of perishing souls and thereby greater glory to the Master, we remain,

Yours in the interests of the one great work,

Committee on Distribution of Forces	G. W. FULTON, Chairman D. B. SCHNEDER. D. R. MACKENZIE. Bishop LEA. J. SOPER. J. H. PETTEE. G. M. FISHER. R. A. THOMSON, Secretary.

CHAPTER XII.

THE BAPTIST CHURCHES.

The American Baptist Foreign Missionary Society*

The ranks of our foreign workers have been so depleted by sickness, death, or absence on furlough, that it is with difficulty we have carried on the different departments of our work with any degree of efficiency. Apart from what the missionary wives have accomplished, which in several cases has been very considerable, there has been the continuous labor of but ten men, and about as many single ladies, and of this score some have had the study of the language as their chief task. We have had the pleasure of welcoming two new missionaries with their wives, and three new lady workers, but these cannot be availed of for much actual service, though their presence on the field gives us comfort and hope.

It has been the policy of our Mission to devote its chief strength to direct evangelistic work, and for this reason the development of our educational and institu-

* Formerly the American Baptist Missionary Union.

tional work has been comparatively slow. For the past two or three years, however, the weakness of our available force, and the necessity of keeping our educational and institutional plants manned, has lessened our evangelistic force to what may be called an irreducible minimum. Omitting those who have been absent the greater part of the year, we have had but six men who could properly be called evangelistic missionaries, and some even of these have been cumbered with much serving on boards and committees. The evangelistic ideal, however, is not allowed to evaporate, and our whole mission body is evangelistic in spirit and aim, if not in method. We are fortunate, too, in having an increasing number of faithful and efficient pastors and evangelists. It is they who do by far the larger part of the actual preaching of the Gospel to the people at large.

The work in the Loo Choo Islands has continued to make rapid progress, about a hundred being added to the church there. The work of the *Fukuin Maru* in the Inland Sea has also been conspicuously successful. The *Fukuin Maru* Church, organized the previous year, has well nigh doubled its membership. Some 20 new Sunday Schools have been opened. The islands fall conveniently into four groups, and at a central point in each of these an evangelist is stationed. In over 400 towns and villages regular meetings are held. No marked progress is reported from other parts of the field, but there has been everywhere a ready hearing of the Word, and, as a result, a fairly large number of additions to the churches. Besides the usual efforts to reach the non-Christian masses, our churches have entered heartily into the special evangelistic movements in Tokyo, Yokohama, and elsewhere, and have begun a series of campaigns

to be held at centres of Baptist work. The work undertaken by our Japanese Home Mission Society, at Nagoya, is making good progress.

In educational work the out-standing event of the year was our union with the Mission of the Southern Baptist Convention, in theological education. The Union Seminary was opened in October, in rented buildings in Koishikawa, Tokyo, with a faculty composed of the faculties of the uniting schools. It is hoped to remove in a year or two, to a more suitable location, with an adequate plant; but meanwhile such improvements are being made, as are possible in the administration and curriculum of the school. Mr. Parshley, President of the Yokohama Seminary, was elected President of the Union School, and Dr. Chiba, President of the Seminary at Fukuoka, Dean:

Prof. Benninghof has succeeded Prof. Clement in the oversight of our Academy, the Tokio Gaku-in, and is pushing the work there with characteristic energy, the results of which are already apparent. Prof. Benninghof continues his work for students in dormitory and other lines. Early in the year a fine site was secured within convenient distance of Waseda University, whereon a large dormitory building is being erected.

In connection with our Girls' Schools it is in order to mention the granting of government official recognition to our Sendai school, giving it the privileges that belong to the government higher schools for girls. Our Yokohama Girls' school has removed to a beautiful location on the hills near Kanagawa, where the necessary buildings are being erected one by one. An advanced English course, which is to develop into a college course, has been added to the other depart-

ments. The Schools at Tokyo and Himeji are doing their usual quiet, efficient work.

Of other educational work, we have a prosperous Bible Women's Training School, at Osaka ; a Kindergarten Training School in Tokyo, and a number of flourishing kindergartens in various places. Want of space forbids any account of these, or of such institutional work as that of the Central Tabernacle, and the dormitory for girl students.

The most pathetic event of the year was the sudden death of Mrs. Tenney, at the early age of twenty-seven. During the six years she had spent in Japan, she had proved herself a devoted Christian and missionary, and had endeared herself to all who knew her by her unusually sweet, sunny, and unselfish disposition. By her bright example, and the fragrant memories she has left, she will continue to live in and work through us all.

C. K. HARRINGTON.

THE SOUTHERN BAPTIST CONVENTION, JAPAN MISSION.

The Southern Baptist Covention has opened evangelistic work in Kure and theological work in Tokyo in addition to the work carried on hitherto in the principal centres in Kyūshū and in Yamaguchi Ken. In Kure an evangelist was settled in the early summer and the work has made steady progress with frequent baptisms, so that it is probable that a church will be organized there at an early date. In Tokyo the mission is working with the A.B.F.M.S.

mission in the Japan Baptist Seminary which was opened in October, being the result of the union of the two theological schools that were at Yokohama and Fukuoka. Up to the end of the year the mission had no other work in Tokyo but just at the end of the year it was decided to begin evangelistic work in Koishikawa Ku.

The missionary force was increased by the appointment of Mr. E. O. Mills who for two years had been a Y.M.C.A. teacher in the middle school at Chōfu, and by the return of Rev. E. N. Walne, D.D. and wife from America, thus bringing the number of missionaries on the field up to sixteen; nine male and seven female.

During the year three native pastors were ordained, so that there are now ten ordained men serving as pastors of churches that co-operate with the mission, or teaching in the Theological Seminary. Besides these there are eight evangelists most of whom are in charge of outstations, and ten students in preparation for the ministry are supported by the mission.

There are ten organized churches, partially self-supporting, with a total membership of 579, there having been a net increase of 75 during the year. Eight of the churches have houses of worship of their own. The total contributions for the year amounted to ¥2,033.74, or about ¥3.50 per member.

The mission conducts twelve outstations at which regular preaching services are held and there are seventeen Sunday Schools with an aggregate membership of 1,148.

The Fukuin Shōten, (Gospel Book-store), at Nagasaki sells and distributes large numbers of Bibles, tracts, and religious books and thus does an important

work in spreading the Good News by means of the printed page.

The mission is no longer content to do evangelistic work only, but plans for opening kindergartens; a kindergarten training school, and an academy for boys are also being seriously considered. The need of better trained workers is keenly felt and it is with the hope of supplying these that educational work is being undertaken.

G. W. Bouldin.

CHAPTER XIII.

THE AMERICAN BOARD'S MISSION AND THE "KUMI-AI" CHURCHES.

The year ending March 31, 1911 was characterized by *Kakuchō Dendō* or outer-extension work on grander proportions than before, so that one of the leaders in it says that this form of evangelism seems to have nearly reached its climax in the Osaka and Okayama campaigns, which suggests the necessity of a close study of means to conserve and improve the methods, if they are to continue successful. Though the actual work at Osaka fell within the preceding year, the results, including 350 baptisms, mainly came within the period of this report. The Okayama work brought about 300 baptisms. Other *Kakuchō* campaigns were those in Chōsen; Miyazaki (40 baptisms); Hokkaidō; Imabari (33 baptisms); and Kobe, with 107 baptisms. In most of these cases great additional benefit accrued from arousing slumbering Christians, who joined the local churches by letter. At Kobe, for example, 32 did so. In Nov., 1910, Kyōto Church observed its quarter centennial, on which occasion some 50 new members were gained by special work and meetings.

At the end of Sept. the Pastors' Meeting convened at Maiko, followed, in early October by the annual meeting (*sōkai*) at Kōbe. The former excelled similar meetings in the past, in intellectual and devotional tone. The influence of the Edinburgh Conference was manifest, and the question of union with other denominations was discused, at both gatherings, with much seriousness. "The voice of church unity is still a voice. No responsible opinion is yet expressed in favor of unity. No one is against the principle, but every one doubts its possibility," is the recent utterance of a prominent *Kumi-ai* man. Responsibility for a large share in the evangelization of Chōsen, was a topic which called forth intense interest, and an entire session was devoted to it. Plans were laid to effectuate the strong desire to enter in dead earnest, on this work, and in the light of present writing, we may say that an able pastor has already given up his pastorate at Kobe, to take up the work in Chōsen, in which he has long had a lively interest. He spent some years in educational work there, before he was called to a pastorate, which he accepted with the reservation that, after a while, he should wish to return to Chōsen. He has a strong, delightful personality, and seems well fitted for a leading position in work in the peninsula.

The year has been productive of more baptisms, and doubtless of more awakened members, than the previous one. The number of adult baptisms noted in the Christian Movement for 1910, was 1,477; a *Kumi-ai* pastor says there were over 1,600 during this year, to which must be added 129 in our mission churches, making a good ten per cent increase of total membership. The *Kumi-ai* body ranks second in membership among Protestant denominations; in zeal and

aggressive evangelism it is surpassed by none, and this marked characteristic has been conspicuous during the year. Not content with increased endeavor to extend the work in Japan and Chōsen, the spirit of reaching out after new fields has shown itself in a desire to carry the work into Formosa. In gifts for support of worship and various organized Christian activities—schools, orphanages, blind asylums, girls' homes, dispensaries, etc., whether our churches equal or surpass all others in the empire, we can not say, but they make a fine showing and generous giving is a prominent characteristic of *Kumi-ai* Christians as a class. Again the past year, no less than previous ones, has been distinguished by a powerful *Kumi-ai* stream of influence on national life and thought, through the writings, publications and lectures of several leaders. The Osaka Chrysostom prints many sermons in his church paper, and, every now and then, publishes a volume of fine sermons. The Tokyo Beecher, by voice and pen, almost constantly causes his ideas on all great questions of the day, to reverberate throughout the empire, to its remotest shores. Within the year he has dealt courageously and incisively with the policy of the Department of Education and emphasized the importance of carrying the Christian spirit into the homes of the nation.

The general body of pastors are hardworking, earnest men, and the leaders are crowded with more activity than any men should be called upon to undertake, with the result that their endeavors inevitably meet with a regrettable element of loss, from too great division between their parishes and revivalistic work at distant places. Just here is one of the serious problems confronting the churches,—how to solve the complex problem of intensive and

extensive evangelism—the most efficient local, parish work, and the most successful home-missionary labor. In anything we write on this or other problems, we write in no spirit of unsympathetic criticism. These problems are recognized by the leaders, while the difficulties are appreciated more keenly and regarded no less regretfully by them than by us. These men are most earnestly striving to solve the problems, and to reduce and overcome the obstacles; but, at present, the obstacles are insuperable, and we believe they exist and are as obstinate in other denominations. The *Kumi-ai* leaders are fully alive to their great responsibilities and face these problems with a fine and resolute spirit.

Unfortunately the brunt of aggressive missionary work, must be borne by a very few of the leading pastors, who are often called away from their parishes, which suffer accordingly. Among reasons for the existence of this problem, is the lack of sufficient pastors to cope with the necessary work, and another is the financial weakness of the churches. Creation of a supply of men is the most direct way to the solution, for strong men will raise up constituencies and bring in needful funds. The outlook in the *Kumi-ai* churches is hopeful in this direction, for there is an increase in students attending our schools, and a slight increase in theological students, while seven such students graduated this year, as compared with three last year.

A second momentous problem is, How shall the churches treat the large percentage of deadwood, membership? Over 500 names were erased from the rolls, the past year, and probably at least several times as many ought to have been stricken off. In one large conference the absentees regularly

equal about a third of the membership. While many, no doubt, may be accounted for, and are properly retained, yet we suspect a very large proportion should be dropped. If the *Kumi-ai* body were cleared of deadwood, would the total membership amount to more than 13,000? While 1,600 members come in at the front door, are we certain that even a larger number are not going out at the back door? "We have to study this question more deeply," says a *Kumi-ai* leader.

A third serious condition is the absence of a church-going habit on the part of a painfully large proportion of the members. A church of over 900 members, had an average attendance, for six months, of some over 200, and we believe this is a far better showing than that of the average church. Lack of proper pastoral care is a fertile source of this condition. "A house-going pastor makes a church-going people" is a maxim all pastors need to keep in mind. But even where this is realized, the first problem above presents great obstacles to action. Many of the pastors have two much work on hand, and something must be omitted, and much else only partially attended to. This seems inevitable under present circumstances.

Still another source of weakness, which contributes to some of the foregoing difficulties, consists in the reception of many into the churches, without any adequate instruction in Christianity. "It is no light thing to awaken in men's hearts a right impression of what it is to be a Christian; or, if it has been awakened, to nurse it to due strength." Many of the new converts, secured in the special campaigns, appear little more than emotionally stirred by Christianity,—the intellect and will not properly disciplined

for such an important step; soon after baptism many drop out and disappear or become indifferent. Preparation in advance of baptism needs to be far more thorough, while the newly baptized should be scrupulously followed up by pastoral calls, by Bible teaching, by sustaining their interest in meetings and encouraging regular attendance at the church services. But the need is more easily seen than met, under the burdens sustained by the pastors.

Another problem is, how to maintain small, country churches, furnish suitable pastors and give them the necessary stimulus. In some places improvement is reported. In Hyūga, a surprising resurrection of the Takanabe Church, which had no less than 67 members added in October, is one of the sensational events of the year. Another striking point about this church is that it formerly was eager for independence, tried it, and failed. Now, the church seems to fear it, as it would fear death. Perhaps they are in need of a little sober counsel to quiet exaggerated fear, but there has been a great deal of very unhealthy independence on the part of *Kumi-ai* Churches, who have too often valued the name above the reality—*yūmei mujitsu*—and, in most cases, such churches cannot respect themselves nor be respected by others. If what the Takanabe Church is really concerned about, is geninine ability to walk alone, before assuming the name of independence, then we must praise their honesty and common sense. To gain actual, honest independence, of course, should be the good of every church's ambition. The neighboring Tsuma, still developing its pristine love, is erecting a church-building. The Niigata field has been strengthened by re-opening the Station on the return of Rev. and Mrs. W. L. Curtis, and the

outlook for renewed work in that great region is brighter.

One notable event has been the year's absence of Pres. Harada, on lecture appointments at Hartford Theological Seminary, and elsewhere, which will soon result in a volume on Buddhism. He attended the International Missionary Conference, at Edinburgh, the centennial of the American Board, at Boston, and was honored with an LL.D. at Edinburgh, and a D.D., at Amherst. His visit to the Congregational Churches of England and the United States has proved another link binding those with the *Kumi-ai* Churches in yet closer bonds of sympathy and interest, and has been a valuable means of interpreting more fully these Churches of the West and of the East to each other.

The stimulus and interest awakened by President King's visit and numerous lectures, in many parts of Japan, before large audiences of the more intellectual thoughtful classes, was another great event. After hearing President King, a missionary inquired, "Have you many men of that caliber, in your denomination?"

Dr. DeForest's four weeks in Chōsen, in October, was another important event, whose significance lay more in the unofficial diplomatic task he set himself, as partly revealed in his article in *The Independent*, April 20, 1911, than in the usual evangelistic services performed on such trips. He and Mrs. DeForest also made valuable tours in the Lake Biwa districts and in the Tottori field. Mr. Pedley made a long tour in Hyūga, and Miss Talcott worked, for some months, at Miyazaki.

The educational and social service work of the *Kumi-ai* Christians and of the Mission have gone

forward encouragingly, with a distinct tendency to an increase in the number of students, in many cases. Kobe College past its thirty-fifth milestone in the autumn of 1910, as did also the Dōshisha. The Woman's Evangelistic School celebrated its thirtieth anniversary very successfully, by a *Shūyōkai*, Spiritual Culture School, lasting some days, from the close of the General Conference, so that a considerable number of the pastors in attendance at the annual meeting were secured for addresses and lectures, as well as several missionaries. Quite a number of the graduates came back to enjoy these privileges. The *Hakuai-kai* (Philanthropic Society) also had an anniversary—the twentieth, which was regarded as a success and an impetus.

The death roll has been heavy, including several valued native workers, Rev. J. Takenouchi, K. Ikeuchi, T. Kobayashi, while the veteran, Rev. T. Koki, has been permanently laid aside by illness. Mrs. Greene, Drs. Davis and DeForest, and Mrs. Nagasaka, have been honorably discharged from our ranks.

The consecrated sense of responsibility for the proclamation of the Gospel to Japan, existing among our *Kumi-ai* leaders, is well shown by the remark of one: "If Christianity does not impress the nation within the next ten years, its opportunity will be gone." While we regard this as a hasty conclusion and have more faith in the power of the Gospel than the remark implies, we none the less admire the zeal and noble aspiration of the speaker.

ARTHUR WILLIS STANFORD.

CHAPTER XIV.

NIHON KIRISUTO KYŌKWAI.

(The Church of Christ in Japan).

The year 1910 was for the Church of Christ in Japan one of normal growth rather than a spectacular leap forward. Not that more rapid progress would be undesirable, but that a normal growth inspires confidence in its permanency. All through the church there are signs of true life and if the actual increase in church members was not as large as expected, it should be remembered that a more careful system of church statistics recently adopted has naturally lopped off a number of dead twigs which swelled former reports.

During the year seven churches became self-supporting while six went back to the status of mission churches. This makes the net gain one and brings the number of self-supporting churches up to sixty-four. It is an open secret that when financial independence was so vigorously agitated a few years ago, many churches leaped forward to that enviable position when in reality they were unfit for it and these are now dropping back, whereas the churches

which are becoming self-supporting in these more sober days are really in a position to make good. Thus we see that the gain during the year along this line was in reality more than what the above figures indicate.

Two new church buildings were finished during the year, three were begun, but not finished, and the plans for three others matured.

The number of ministers ordained is eight. Two were received from other churches.

The five churches which made the best gain during the year in church members are Dalny (Manchuria) Fujimi-cho (Tokyo), Kaigan (Yokohama), Okayama, and Takamatsu; Dalny heading the list with an increase of seventy six for nine months.

A letter was sent to the different churches making inquiry as to what lines of work made most progress. The answers received showed that nothing can be compared with the growth of the Sunday School work. Other lines of special advance are Young Men's Associations, Women's Meetings, and, in several places, Household evangelization.

The church has made good progress in its missionary enterprises. In spite of the financial depression so general throughout the year, the Mission Board of the Church received more gifts than ever, and a special interest has been taken in the Christian work of the recently annexed Chosen. At the time of the special evangelistic campaign in Seoul the church sent a number of delegates to take part in the work with good results. It remains, of course, to be seen what will be the ultimate relation between the Church of Christ in Japan and the Presbyterian Church of Korea, but that it will be one of most cordial co-operation in the common cause seems to be certain. In

fact the Japanese church has already made definite advances in the form of a fraternal letter sent by the last synod to the Presbyterian Church of Korea inviting an intimate relationship with the latter.

But if the church has lifted its eyes to the fields that lie on the outskirts of the empire, she has not forgotten the heart of the nation. Early in the year, e.g., a large conference of ministers and evangelists was held in Tokyo, which lasted for three days and which was most inspiring and spiritual in tone. Seventy delegates came from other parts of the country, which brought the attendance up to about one hundred.

This conference was followed by a popular meeting at the Yurakuza Theatre. Special invitations had been sent to prominent men, and though the weather was inclement, the meeting was well attended and the six speakers presented the Gospel with power. This popular meeting was followed by another at the Y.M.C.A. which was more evangelistic in tone and which resulted in a goodly number of conversions.

Later in the year special evangelistic meetings were held, not only in all the churches of Tokyo, but also in many other places throughout the country.

With this new zeal for evangelization has also come an earnest desire to avoid bringing people into the church before they are really prepared. This spirit is what lies back of the resolutions adopted at the last Synod in regard to the so-called *Church-friends*. The resolutions are rather long but in substance they are as follows:—A church may make an applicant for baptism first a *church-friend*. He shall attend worship, make contributions, and endeavor to spread the doctrines of Christianity. He shall highly regard the person of Christ, put himself under His guidance,

cultivate the way of faith, and aim to advance in the new life. He shall be regarded as belonging to the church, but shall take no part in the administration of church affairs until he becomes a regular member and has received baptism.

At the same Synod the churches were authorized to establish classes of *church-guests*. Members of other churches who constantly attend a given church, contribute to its support, and help in evangelistic work, but who, for reasons, can not change church relations may be received as *guests*. The privileges of *guests* are the same as those of full members, except that they can not take part in the administration of church affairs.

The year 1910 found all of the six missions which are working in connection with the Church of Christ in Japan carrying on their evangelistic work under definite plans. Three missions, viz., the East and West Missions of the Presbyterian Church in the U.S.A. and the German Reformed Mission are working under what is techincally known as co-operation plans; whereas the two missions of the Dutch Reformed Church and the Southern Presbyterian Mission have adopted the so-called affiliation plan. Both methods seem to be working harmoniously and effectively.

It is obvious that the above report of the Church includes a large part of the work of the missions working in connection with it. We add but a few lines about the missions themselves.

The year 1910 saw the union of the East and West Missions of the Presbyterian Church in the U.S.A., which shall henceforth be known as The Japan Mission of the Presbyterian Church in the U.S.A.

The Council of Missions' Meetings were the most

profitable held for years. The two subjects which received most attention were Rural Evangelism and Christian Education. The matter of securing state recognition for Mission Girls' Schools called forth a decided difference of opinion. It is gratifying to note that at least one of the schools represented, viz., Miyagi Jo Gakko, has since then secured state recognition and is giving the matter in controversy a fair test.

The Council was keenly alive to the problem of higher education for men and adopted resolutions setting forth its readiness to co-operate with other bodies in this matter and especially to take its share in the establishment of a Christian University in Japan.

A. K. Reischauer.

A MISSIONARY MAP
OF THE
ISLAND OF FORMOSA
BY
REV. WM. CAMPBELL, F.R.G.S.
English Presbyterian Mission,
Taiwanfoo.
120
121
122
25
24
23
Kim-pauli
Masu Penin.
Douglas Pt.
TAM-SUI
Pat-tsun
I
II
KE-LUNG
Pinau Pt.
Peh-szo Pt.
Go-ko-khi
Chu-ni-hi
Sin-tang
Sek-khau
Bang-kah
TAM SUI
V
Pang-kio-thau
Sin-tsum
Ang-mng-kang
Sa-kan-eng
Tok-beam
III
Ku-Soa
(Steep I.)
Toa-tek-ua
Ki-hip-tar
Ta-ma-oan
Soan-si-thau
Bu-loan
Bu-loan
Ki-ip-pao
Tang-mng-kha
Ka-le-oan
Sau-kui
Sin-tau-ki-kan
Ta-pa-tau
Lam-hong-o
Dome Pt.
TEK-CHHAM
VI
SIN-TEK
Tiong-kang
Au-lang
VII
West Pt.
Dodds Pt.
Tai-kah
Tai-kah R.
VIII
Lai-sia
Go-chhe
Toa-sia
Gu-ma-thau
PO-SIA PLAIN
Gu-khue-sou
Tok-lan
Lok-kang
CHIANG-HOA
IX
CHIANG-HOA
Hoan-oah
Ui-i'm
X
PO-SIA
Chock-e-day
KAN-TA-BAN
XIX
Lake-tang-dust
Sai-kang
Po-tau-a
Ka-tang-a
Be-liau
XI
Tau-lak
Haw-boe R.
Pak-kang
XII
KA-GI
Mt. Morrison
12,850
Pho-a-kha
XIII
KA-GI
Gam-chene
Tiam-a-khau
Po-te-chhui
Gu-ta-oan
Tak-kai
Zinklan
Ka-poa-soa
Thau-sia
Hoan-a-chhan
XV
Poah-oe
XIV
Tsan-bun R.
Kam-a-na
Kong-a-na
Bak-sa
An-peng
(Light)
TAIWANFOO
TAI-WAN
Chun-kong-o
Ka-lan-eo
XVI
A-li-kang
XVII
Kio-a-thau
HONG-SOA
To-kun-eng
Po-song
Hoa-sio-su
(Sumosana)
Takow
Ki-au
(Light)
PI-THAU
Akau
Lau-chhu-tsng
Twana-poo
Mt. Hambrock
Kiam-po-a
Lam-kan
TANG-KANG
Tek-a-kha
Pang-liau
Liu-khiu
(Lamey)
Pang-soa
XVIII
Chi-tong-kha
Malfaan
Hong-kang
HENG-CHHUN
Ang-thau-su
(Botel Tobago)
Lit. Botel Tobago
PESCADORES CHANNEL
INDEPENDENT (Aborigines)
PACIFIC OCEAN
English Miles
0 10 20 30 40 50
RED----Presbyterian Church of England - 1865
YELLOW----" " " ----Canada - 1872
GREEN Incivilized Aboriginal Tribes
Names of 70 Mission Stations are underlined

Mission Work in Formosa.

Note.—Since the work described in this report is closely allied with that of the Nihon Kirisuto Kyōkwai, it naturally finds place here.—The Editor.

The islands of Taiwan (Formosa) and Hoko (Pescadores) have been divided into four administrative districts, and twenty small prefectures and sub-prefectures. Their Japanese and (hyphened Italic) Chinese names are given as follows, with the population of each, and the number of towns and villages (in brackets):—

The Roman numerals refer to those on the accompanying map.

I. TAIHOKU, *Tai-pak*, 294,141 (183).
II. Kiirun, *Ke-lung*, 113,494 (95).
III. Giran, *Gi-lan*, 115,241 (141).
IV. Shinko, *Chim-khi*, 45,406 (42).
V. Tayen, *Tho-a-hng*, 202,296 (220).
VI. Shinchiku *Sin-tek*, 175,219 (189).
VII. Bioritsu, *Biau-lek*, 147,249 (168).
VIII. TAICHU, *Tai-tiong*, 207,274 (189).
IX. Shokwa, *Chiang-hoa*, 279,716 (211).
X. Nanto, *Lam-tau*, 78,856 (96).
XI. Toroku, *Tau-lak*, 215,673 (232).
XII. Kagi, *Ka-gi*, 199,606 (124).
XIII. Yensuiko, *Kiam-tsui-kang*, 270,369 (22).
XIV. TAINAN, *Tai-lam*, 190,891 (1,340).
XV. Banshorio, *Han-tsu-lian*, 50,862 (40).
XVI. Hozan, *Heng-chun*, 173,018 (184).
XVII. Ako, *A-kau*, 172,767 (125).
XVIII. Koshun, *Heng-chun*, 26,235 (33).
XIX. TAITO, *Tai-tang*, 63,597 (193).
XX. Hoko, *Phi-aw*, 57,005 (81).

Red line.=Railways.
Waved line.=Present boundary of the two Missions.

N.B.—It has just been decided that the two Missions should unite by forming one Presbyterian Synod for Formosa.

For 37 years, during the first half of the seventeenth century, the Reformed church of Holland carried on missionary work among the aborigines of Formosa; but in 1661 the movement was rudely stopped by hordes of Chinese adventurers, who made such an effacement of the native Church, that no trace of it can now be found.

In 1865, the Presbyterian Church of England began work among the Chinese and civilized aborigines; and in 1872, the Presbyterian Church of Canada broke ground at the northern Port of Tamsui. Both Missions now divide among them the whole of the Island, although the Presbyterian Church of Japan is now actively engaged among the 60,000 Japanese part of the population, and several brethren of the S. P. G. are also at work in North and South Formosa.

The English Presbeyterian part of the field lies along the western seaboard as far north as the Taikah River, among the villages of East Formosa, and on two or three islands of the Pescadores group; while the Canadian Mission occupies the remaining third of the Island, its stations lying north of Taikah, and down the East Coast to a little beyond Kwarenko.

The former Mission has now some 94 stations, 3 native pastors, and 58 unordained preachers or evangelists; the latter about 60 stations, 5 ordained pastors, with 57 unordained evangelists, and the communicants connected with the two Missions number about 3,400 and 2,200, respectively.

As regards institutional work, there is a Theological College at Tainan, and one at Tamsui which is to be removed to Taipeh. Both missions have also girls' schools and hospitals, and at Tainan there is a higher boarding school for boys.

Compared with the evangelists, pastoral, and educational departments, one noticable feature is the extent to which medical missions have made progress in the South. This is seen in (1), increased hospital accommodation at Tainan, the 80 in-patients of 1900 having risen to 170, and the hospital there having been recently furnished with another new operating theatre, a pathological laboratory, and a very helpful water supply; (2), providing commodious hospital buildings at Shoka; and (3), by erecting a doctor's house at Takow, and converting the Manson Memorial Institution there into a mission hospital. Following in the line of these improvements is the extent to which our preachers' sons and other intelligent young men in the Church are betaking themselves to the money-making sale of medicines and to the practice of the healing art. Although it is against the law to act in this way without a licence, many of our sharp witted youths succeed in escaping detection, while others face the expensive process of obtaining a proper degree after studying for five years at the Government Medical College in Taipeh.

A question of prime importance effecting the Christian movement in Formosa is referred to by Commission I. of the recent Edinburgh Missionary Conference. This amounts to none other than a recommendation that the two Missions should be united in order to secure greater economy and effectiveness in the carrying on by their work; and, as reference to specific cases and the way of dealing with them are more helpful than mere exhortations to the adoption of good methods, a few words on the subject may not be out of place here. Vol. I p. 69 of the Conference Report has the following statement about the two Missions in Formosa:—"It would obviously be of

advantage if these two contiguous missions were united as are the Scottish and Irish Missions in Manchuria. There ought to be one strong Theological College instead of two small ones, each inadequately manned. The placing of such a Union Collge in the middle part of the Island would leave the normal, upper, and lower schools to be carried on by each of the missions within its own boundaries. At present, both missions have educational and medical institutions which are being improved and are in the heart of their constituencies. Whilst each mission cultivates different phases of mission work, the chief characteristic of both has been the development of a native ministry. The English Presbyterian Mission has four ordained and forty-six unordained native pastors. The Canadian Mission in the North has sixty native pastors, five of whom are ordained. This feature of their work can be developed indefinitely until the needs of the entire population are met by the native Church. Doors are open and the people responsive. But there is need of further educational facilities for the training of men. The advent of the Japanese has proved helpful. They have introduced a progressive government and have established public schools. This has both raised the standard of education required of the native ministry, and made it possible to get students for the ministry with higher educational attainments. The Japanese have expended much money on hospitals and medical education, greatly to the relief of suffering. Their policy in this respect tends to obviate the necessity for any further development of medical missions, and calls for giving increased attention in the future to the evangelistic, pastoral, and educational branches of the work."

On request of their respective home boards, the ques-

tion herein raised was carefully considered; but a majority of the missionaries decided that, whilst a union theological college in Mid-Formosa would be an ideal arrangement, it could not be realised. The main reasons given for this decision referred to the past history of the two missions; the fact that (chiefly through individual effort) a large college with many unoccupied rooms had been put up at Tainan in anticipation of future needs; that missionaries engaged in pastoral and other forms of work would be debarred from intercourse with students in Mid-Formosa, while the students themselves would be required there to carry on evangelistic work away from their own part of the field. It should be added that the central city of Taichu administers a larger population than any of the other Prefectures in Formosa.

The missionaries saw their way more clearly to the establishment of a Union Anglo-Japanese College in Mid-Formosa; but, even while attention was called to the extraordinary want of progressiveness in South Formosa, this proposal was strenuously opposed on account of the expense, and the opinion that it would be better for secular education to be left in the hands of the secular authorities, who were willing and anxious to do their duty in this matter.

The present South Formosa missionaries, with the dates of their arrival in Formosa, are as follows:—Rev. Messrs. W. Campbell, 1871; T Barclay, 1875; D. Ferguson, 1889; A. B. Nielson, 1895; H. Monerieff, 1909 (for previous 11 years connected with our Mission in Amoy); W. E. Montgomery, 1909; Drs. Landsborough, 1895; I. L. Maxwell, 1901.

Subjoined is a list of our latest published statistics from South Formosa.

Communicants on the Roll at 31st Oct., 1909		**3446**
Additions:—		
Adults baptised	270	
Baptised in infancy, received to communion..	35	
Restored from suspension	10	
Come from elsewhere	10	
Total Additions	325	
Deductions:—		
Deaths	89	
Suspensions	20	
Gone elsewhere	50	
Total Deductions	159	
Net increase in number of Communicants		**166**
Communicants on the Roll at 31st Oct. 1910		**3612**
Members under Suspension		**193**
Children on Roll at 31st Oct. 1909...	2899	
Baptised during year	396	
Total Baptised children		**3190**
Total Church Membership at 31st Oct., 1910		**6995**

Native Church Givings during 1909, $13,300.

North Formosa Mission, Presbyterian Church in Canada.

Staff of Missionaries.

	Date of Arrival.
Rev. W. Gauld, B. A., and wife	1892
Rev. J. Y. Ferguson, B.A., M.D., C.M., and wife	1905
Rev. M. Jack, M.A., B.D., and wife ...	1905

	Date of Arrival.
Rev. D. MacLeod, B.A., and wife ...	1907
Miss J. M. Kinney, B.A.	1905
Miss H. Connell	1905
Miss M. G. Clazie	1910
Miss L. M. A. Adair	1911

Formosa Mission.

The territory for which this Mission is responsible, has a population of about one and a quarter million people, in the northern part of the Island of Formosa. Of these, there are probably about 1,000,000 Amoy-speaking Chinese, about 200,000 or more Hakka Chinese, a few thousand Pepohoan or "level-plain aborigines," and perhaps 30,000 or 40,000 unsubdued aborigines in the hill-country.

The founder of the Mission was the Rev. G. L. Mackay, who was appointed by the Canadian Presbyterian Church in the autumn of 1871 and arrived in Formosa in March 1872. During the first thirty-three years of the Mission, there were never at the same time more than two missionaries on the field, and several times only one. But in the year 1905, a change of policy was inaugurated by a considerable increase in the number of the staff, which at present date numbers four married missionaries and their wives, and four unmarried lady missionaries. Several more missionaries are still required, however, to develop the work of the Mission in accordance with the present policy.

During the first thirty-five years of the Mission, the characteristic feature of the work was distinctively evangelism, and the training of a staff of evangelists. Up till the year 1907, no purely educational work

was inaugurated. The "Girls' School" had served as a residence and training school for the wives and families of the evangelists in training. In 1907 this School was renovated and opened for regular girls' school work. By 1909 the capacity of the building was taxed to the utmost, and plans are now under way to greatly increase the accommodation in this department. In 1910 a Women's School was built and opened. It, too, has commended itself to the Chinese, and the number of applications for admittance during the first two terms was larger than the accommodation.

The late Dr. Mackay had some practical knowledge of medicine which served him in good stead when on his itinerating tours. In conjunction with the community doctor, he also operated the Mission Hospital, which was a source of much helpfulness to the Chinese in those days when there was very little medical skill on the Island. Although the Japanese have established well-equipped hospitals throughout the Island, there is abundant work and opportunity for a good mission hospital. Hence we are this year erecting a new hospital in the important centre of Taihoku, to carry on the work of the present somewhat out-of-date hospital in Tamsui.

In the autumn of 1908, after careful consideration, the question of transferring part of the mission institutions to Taihoku was laid before the Home Board. The unanumous decision of the Board was that the mission headquarters should gradually be transferred to Taihoku. Taihoku is a city with fifteen times the population of Tamsui, and lies in the centre of a very fertile and populous plain. At present a large site has been secured a short distance outside the city limits, and preparations are being

made to erect a new hospital and a new theological college there, and two mission residences.

During the year 1910 the work of the Mission was not characterized by any developments of a new or special nature. There has been normal development in most departments and a steady growth of the work as a whole. There are now seven congregations where church ordinances, including the salary of pastor or evangelist, are supported entirely by native contributions. There are also a good number that contribute all ordinary expenses and a part of the evangelist's salary. The total contributions of the Chinese Church for the year for all purposes amounted to yen 6,304.64. The total number of communicants added during the year, apart from those by certificate, was 127; of these, 84 were adult baptisms, and 43 on profession of faith of members baptized in infancy. In the medical department, the number of in-patients was 426, out-patients 4894; the total number of treatments was 28,496, with 577 operations, 192 of which were under anaesthesia. In the Mission schools, the total number of students and pupils was as follows:—Theological College, 23; Girls' School, 47; Women's School, 15: Total, 85.

In the year 1909 a fund was started by the Chinese Church to begin gospel work among the savages of the hills. As yet it has been impossible to begin this work owing to the reluctance of the government officials to grant permission. But a small beginning in work for the aborigines has been made in other directions. Two savage girls were induced to come to the Girls' School during the year. Also in one of our stations in the foot-hills, a savage who has heard the Gospel for some time was received into full communion. He showed a knowledge of the

doctrine of salvation in no wise inferior to many of his Chinese brethren in Christ, and was able to read the Scriptures in the Chinese romanized form.

While the work of the year has not been characterized by any remarkable developments, yet there are causes for thankfulness to Him Who is the Head of the Church, for the progress that has been made. The outlook for the future is also hopeful, both because of the readiness of the people to listen to the Gospel, and because of the increasing number of young men who are offering themselves for training in the Theological College and service in the Master's work.

CHAPTER XV.

THE METHODIST CHURCH.

The General Superintendent: Bishop Yoitsu Honda.

Associated with Bishop Honda in administering the affairs of the Church are *seventeen* District Superintendents ("Sub-bishops"), the majority of whom are also pastors.

The Rev. M. C. Harris, D.D., LL.D., Missionary Bishop in Korea, has episcopal supervision of the missionaries of the Methodist Episcopal Church in Japan.

Affiliated Missionary Societies, with the date of their entering upon work in Japan.

Board of Foreign Missions of the Methodist Episcopal Church (New York), 1873; Missionary Society of the Canada Methodist Church (Toronto), 1873; Board of Foreign Missions, Methodist Episcopal Church, South (Nashville), 1885.

Affiliated Institutions:

Aoyama Gakuin, Tokyo; Chinzei Gakuin, Nagasaki; Kwansei Gakuin, Kobe; three English Night

Schools: Ginza, Tokyo; Yokohama; Kobe (the Palmore Institute).

In addition to the above there are *thirteen* Schools of Higher Grade for girls and young women,—three of them, at Aoyama, Nagasaki and Hiroshima, having Collegiate departments. There are also two Bible Training Schools—at Yokohama and Kobe; three Industrial Schools; fifteen Kindergartens; Six Day Schools; one Special School; one Day Nursery; several Night Schools; five Orphanages. See Reports below.

The Methodist Publishing House, Ginza, Tokyo.

It is now nearly four years since the Methodist Church of Japan was organized. It was the second day of June, 1907, that the Rev. Yoitsu Honda was set apart for the office and work of Bishop in this new Church. At the organization of the Church the field was divided into two annual conferences, known as the East Conference and the West Conference, the dividing line running almost north and south a little to the east of the city of Nagoya. These conferences include all the former evangelistic work of the three following Missions: Methodist Episcopal, Canadian Methodist, and Methodist Episcopal, South.

The missionaries (ministers) are *ex-officio* members of the annual conferences in whose bounds they are working. It is gratifying to note that the utmost harmony exists between the missionaries and their Japanese co-workers. The missionaries never had better opportunities to do the work for which they were sent to Japan than at the present time. We need twice as many missionaries (men and women) as we now have, if we would do our share in evangelizing Japan.

There are now *nineteen* self-supporting churches, besides fifteen approaching self-support. Eight of these will reach this goal in the near future,—two of these are Japanese churches in Chosen. The membership of the Church—including preachers, probationers and baptized children—numbers 13,135. Baptisms for last year, Adults, 1,287; Children, 177—Total, 1,455. Sunday Schools; 283; Officers and Teachers, 1,131; Scholars, 22,984. "Wesley" Endeavor Societies, 112; officers and Members, 2,005. The increase of Sunday School Scholars in the four years is over *four thousand.*

I. Methodist Episcopal Mission.

A. In the East Conference.

The Methodist missionaries work in co-operation with the Japanese Methodist Church. The evangelistic missionaries, also called "District Missionaries," are located in the large centers of our work, and besides helping the Japanese District Superintendents ("Bucho"), are in direct charge of pioneer and weaker worker. The task of opening new work, for the present, must devolve largely upon the Missions. The five missionaries set apart for such work in the East Conference, are: E. T. Iglehart, Hirosaki; F. W. Heckelman, Sapporo; C. W. Iglehart, Sendai; Julius Soper, Tokyo; H. W. Schwartz, Yokohama. At the late session of the East Conference—March 21—28—F. W. Heckelman and Julius Soper were appointed, with the approval of Bishop Harris, Superintendents of Districts,—the former of Hokkaido and the latter of Tokyo East. There are *twelve* Methodist Churches in the city of Tokyo—seven of

these formerly connected with Methodist Episcopal Mission and five with the Canadian Methodist Mission. Of these *six* are self-supporting.

Hokkaido District.—Our work is carried on from ten centers, the chief of which are: Hakodate (pop. 80,000); Otaru (pop. 85,000); Sapporo (pop. 55,000). Sapporo Church is self-supporting and is in a good spiritual condition. The Otaru and Hakodate Churches should soon become self-supporting. The problems that confront the work in Hokkaido are many and grave. The population, which consists largely of farmers, is widely scattered; and hence it is difficult to assemble the people for services, except in winter when they are not busy.

At Hakodate is the Caroline Wright Memorial School for Girls (academic grade)—students 104. Miss A. B. Sprowles is principal, assisted by Misses Hampton and Singer. Misses Imhof and Santee have had charge of the evangelistic work of the District. There is also a Blind School (industrial) at Hakodate—scholars 10.

Hirosaki District.—This District covers the northern cap of the main island, and includes all of our work in the prefectures of Akita and Aomori. The total membership is 480. The work of the past year has been very satisfactory. There have been conversions on most of the charges. There have been forty adult baptisms during the year, of which twenty-two have been in Hirosaki. Special meetings for Bible study and the nourishing of the church members have been held in all the churches by the District Superintendent, Rev. M. Yamaka, and a corps of local helpers, assisted by Rev. E. T. Iglehart. Three days as a rule were spent in each place. The churches were greatly quickened by these meetings.

There are three Schools at Hirosaki under the care of the Woman's Foreign Missionary Society: Girls' School (intermediate and academic grades)—students, 77; Charity Kindergarten—scholars, 62; and Mary Alexander Memorial Kindergarten—scholars, 84. Miss E. Alexander has charge of these three schools. Miss M. B. Griffiths has charge of the evangelistic work of the city and District.

Sendai District.—This District includes our work in four prefectures, the chief cities being Sendai, Morioka, Yamagata, and Fukushima. The city of Sendai has the reputation of being "the most Christian city in Japan." Sapporo may dispute this. The leaders of the Methodist work are Rev. H. Kawasumi, now both Superintendent of the Disrict and pastor of the Sendai Church and Dr. Schwartz, who has done much work as an evangelist in Sendai city and as a medical practitioner has lately been transferred to Yokohama on account of poor health.

At Sendai is the Joshi Jijo Kwan (Girls' School) (intermediate and academic grade)—students, 40—under the care of Miss E. J. Hewett. Miss C. A. Heaton has charge of the evangelistic work of the District.

The Sendai Orphanage.—Was started several years ago by Miss F. E. Phelps, assisted by Bishop Harris and Dr. and Mrs. H. W. Schwartz, under the auspices of the Methodist Episcopal Church. But [is] has lately come under the control of a union committee, composed of one missionary from each of the Christian bodies working in Sendai.

Tokyo East District.—Rev. S. Ogata has had charge of this District. He is also the President of Aoyama Gakuin. The most vigorous and prosperous church on this District is the Ginza. It is doubtless

the strongest Methodist church in Japan. It has over two-hundred members, of whom the most prominent are the Hon. Taro Ando, president of the National Temperance Society, and the Hon. Sho Nemoto, member of the Imperial Diet. This Church is about to rebuild. On Sunday, Feb. 12th, they held their last service in the old building. On this occasion Bishop Honda preached. A collection was taken. One person, Mr. B. Okura, subscribed 500 Yen. The new building will cost at least Yen 30,000. A large part of this is in hand. Much of it was raised by the pastor, Rev. T. Ukai, several years ago, when on a visit to America. The Japanese are giving very liberally. They have some 4,000 Yen yet to raise. During the winter there was a very encouraging series of evangelistic meetings at the Asakusa Church—Rev. E. Aibara pastor. Over one hundred and fifty signed cards, a number of whom have already been baptized.

The evangelistic work, as well as the day schools, of the W.F.M.S., is under the care of Miss M. A. Spencer, The two day schools are at Asakusa and Fukagawa. Total enrollment of these schools is 501.

Tokyo West District.—Rev. K. Ishizaka is Superintendent. There are thirteen charges—eight in the city. The Central Tabernacle at Hongo and the Kudan Church are the most prominent. The Aoyama College Church is doing fine work among the *nine hindred* students of the Missions Schools. The membership is 401. The Sunday School has 344 scholars, of which 169 come from the city outside the compound. During the second and third weeks in January of this year special meetings were held in the College chapel with excellent results. Over fifty girls from the Jo Gakuin and fifteen boys from the

Gakuin were brought to a definite decision for a Christian life, and have been enrolled as probationers.

Aoyama Gakuin. Including the Theological, Collegiate and Academic departments, Aoyama Gakuin has an enrollment of 570. This institution was established in 1883, under the patronage of Dr. John F. Goucher of Baltimore, who is highly revered as the Founder. He was lately in Japan, and addressed the students of all the schools at Aoyama in the large chapel. Dr. Chappell and Miss Vail have given many years of service in this institution.

The faculty of the Theological School consists of A. D. Berry, Dean, G. F. Draper and C. W. Iglehart, of the Methodist Episcopal Mission, and H. H. Coates of the Canadian Methodist Mission, besides five Japanese professors. During the history of the School over *one hundred* men have graduated, and sixty-six of these are still in the ministry.

The faculty of the College and Academy consists of M. Ishizaka, Ph. D., Dean, B. Chappell, Associate Dean, Jennie S. Vail, R. P. Alexander, A. D. Berry, G. F. Draper, and C. W. Iglehart, and twenty-five Japanese teachers (regular and special). At the late Commencement there were sixty-one graduates:—forty-two from the Academy and nineteen from the College. The Academy is a "recognized" school, having a course equal to that of a government middle school, and the College is a "recognized" special school, of normal school grade, whose graduates are entitled to receive licenses to teach English in government normal, middle, or girls' high schools.

Aoyama Jo Gakuin (intermediate to collegiate grade) has an enrollment of 303 students. The faculty consists of Miss H. H. Russell, Principal, and Misses N. M. Daniel, H. S. Alling, E. M. Bullis,

Minnie Gardner and Grace M. Wythe. This School is one of the four mission schools for girls in Japan having Government recognition. This privilege was granted in 1908. The Harrison Memorial Industrial School—Miss Ella Blackstock principal—is also at Aoyama. It has a fine patronage and is doing excellent work. The enrollment is 87.

Yokohama District.—The Superintendent is Rev. H. Hirata, who is also pastor of the Yokohama Church. There are three churches in the city and three in the country. There were fifty baptisms in the Yokohama Church during the year. The Kamakura Church—Rev. K. Miyama pastor—while not large in membership has good Sunday congregations, especially in the summer, owing to the fact that Kamakura is a great health resort. The pastor is ably assisted by his devoted wife. There is a large Sunday school and a kindergarten, The Flora Best Harris Memorial.

In Yokohama are the following schools under the auspices of the Woman's Foreign Missionary Society: Higgins Memorial (Bible training)—students 21—Mrs. C. W. Van Petten Principal; one special—students 115; three day schools—scholars 383; one kindergarten—scholars 70; one day nursery—attendance 78. These last are under the supervision of Miss Leonora Seeds. Miss A. B. Slate has charge of the evangelistic work in the city and country.

Special attention should be called to the excellent work done by Misses Baucus and Dickinson, who have charge of literary work. They edit and publish the TOKIWA, a Woman's Monthly Magazine. The Sunday school publications—tracts, leaflets, cards and daily text rolls, they send out, are not only large in quantity, but fine in quality. The

Buddhists are imitating them, getting out Daily Text Rolls, which are almost exact models, so far as form, size, and general appearance are concerned. On one of these Buddhist Rolls—for the twenty-sixth day of the month—is this text: "If the sun and moon should cease to rise in the east, women believers might cease to be led into wicked ways."

The Nagoya Girls' School (academic grade) has an enrollment of 40. Miss A. P. Atkinson is Principal, assisted by Miss Mabel Lee. Miss G. Weaver has charge of the women's work of the District. The *women's* work of this District is connected with the East Conference.

The Methodist Publishing House.—This House under the general management of Dr. D. S. Spencer, is the center of varied and far-reaching activities and influences. There are two departments: The Merchandise and the Factory. Mr. H. A. Reed, the latest addition to our missionary force, is superintendent of the latter. The monthly output of the presses is about 5,000,000 pages. Here are printed all the Union Hymnals, in some thirty-six editions. The demand for this book is phenomenal. Here are also published the various Sunday School periodicals and helps of the Japan National Sunday School Association, the GOKYO (Christian Advocate) for the Methodist Church of Japan, and other magazines and monthlies, not to speak of various editions of books and tracts. Besides the above much job work is done. The Merchandise department has had very satisfactory sales during the year.

Plans are on foot for translating and publishing the works of the late Dr. Borden P. Bowne, believing that they are well adopted to meet the materialistic

and agnostic thought and tendencies so manifest in the higher and more educated circles of Japanese society.

JULIUS SOPER.

B. THE WEST CONFERENCE.

Evangelistic Work.

Four years have elapsed since the formation of the Japan Methodist Church, and being relieved of responsibility in the management of the work already organized, we have been able to turn our attention to the fields not yet touched. Of these but the merest fraction can be entered with the men and money at our disposal at present.

Dr. Davison and Dr. Schwartz, being district superintendents in the new church, have been bearing double burdens. The most difficult as well as the most fruitful part of our territory is the Loo Choo Islands, where Dr. Schwartz has bravely carried on the work alone. Through special gifts and regular appropriations, he has been able to build up a large work, employing in all six helpers. The converts, however, are financially weak and not able to bear their share of the burdens of the Japan Methodist Church, so a petition is to be presented to the General Conference in October next praying that the Loo Choos be made a mission conference.

At present no special work is being done by the Mission in the Kagoshima District. In Kumamoto Ken Dr. Davison has been able to open up some new points along the railroad and to strengthen the work in the Amakusa Islands.

Rev. J. I. Jones, a student of the language, is located in Fukuoka but has taken up no work as yet.

In the Nagasaki District we have opened work in nine villages along the railroad, on two islands in the outer harbor where the coal-mines are situated and have two preaching-places in the city. This work is carried on by the missionaries connected with Chinzei Gakuin and is proving very successful.

This Mission is also connected with the work carried on among the Japanese in Korea, and some one goes over at least twice a year to hold special meetings. Of the four evangelists engaged in Korea, one is supported directly by the Mission. The Korean Jubilee Commission has promised a missionary especially for that work and it is hoped he will arrive on the field this autumn.

Chinzei Gakuin.

In many respects the past year has been the best Chinzei Gakuin has experienced, and in some respects the most unfortunate. Our misfortunes were the fire and Dr. Sasamori's illness.

The fire which occured on the 14th of March, 1910, served to advertise the school more widely, and made a place for a larger and better planned building. For nine months the chapel and lower floors of the dormitory were utilized as class-rooms, and chapel services were held under a big camphor tree in the yard.

The regular school attendance was the best we have ever had, the total enrolment for the year being 533 and the attendance at the close of the school year 413.

The new building was occupied in January at the beginning of the third term. Unfurnished it cost Yen 23,425, and provides nine class-rooms, a special lecture room, besides a laboratory, a library, teachers' rooms, offices, etc., eighteen rooms in all. The class-rooms are

ideal in size, each furnishing 180 cubic feet of air per student for fifty students. The building is heated by two hot air furnaces.

Fortunately Dr. Sasamori recovered sufficiently to take part in our special evangelistic services, which are held each year in the latter part of January. During the whole year we had been faithfully sowing the seed, and were expecting a great harvest. In all 130 professed conversion and eighty were baptized in one day.

Our graduating class numbered 43, all from the Middle School Department. The union of the Dutch Reformed School and Chinzei, and the formation of a really good higher school, have been proposed. If the union can be carried into effect, the foreign teachers and money necessary, would be at once available.

The Nagoya Night School, with W. D. L. Kingsbury in charge has had an exceptionally good year.

The Women's Foreign Missionary Society.

Kwassui Jo Gakko.

Kwassui Girls' School, with Miss Young as principal, has had one of the most encouraging years of its history. The enrollment of students in all departments except the Kindergarten was 227; with the kindergartens the total was 347. The curriculum of the Chutō [Intermediate] Department has been changed into a five years' course to correspond to that of a regular government Girls' High School. The Chūtō course is now three years and is preparatory to the College (four years) course. A special English course and the Bible Women's course run parallel with the College preparatory course. A special Normal course in music is offered to those who desire to teach music.

A new science lecture room and considerable apparatus have been added to the equipment of the school. The Rev. N. Kawasaki, who has been one of the most valued teachers in Chinzei, will take up duties in Kwassui from April first.

The school hopes to secure recognition in the near future. The recent return of Miss E. Russell, the founder of the institution, with her adopted daughter, Miss May, strengthens the foreign part of the faculty.

The special evangelistic meetings conducted by Messrs. Wilkes and Mimaki resulted in a number of conversions and were a great spiritual uplift. Almost every boarder is a Christian and interest is increasing among the day pupils.

Fukuoka Jo Gakko. Owing to the increasing number of girls' schools in this city and the competition for students, it was decided some time ago to bring this school into line with the government regulations and to seek recognition. The strain of the work proved too much for Miss M. K. Seeds, the principal, and she is now suffering from a nervous break-down. Temporarily the school is in charge of Miss Kidwell. The enrollment is about sixty.

The Kwassui Orphanage. The Orphanage, located at Omura about twenty-five miles north of Nagasaki, has been under the superintendency of Miss Young for the past year. It furnishes at present, shelter and an opportunity of securing an education to thirty-two children. The work is supported by special gifts from friends in America, and contributions from those in Japan who are interested in such work.

The Evangelistic Work.

The evangelistic work on the whole island as well as that in Loo Choo and Korea has been in the care of Miss Alice Finlay. She has had charge of twenty Bible women and has been busily engaged in holding meetings from one end of the island to the other. Of special interest was the Workers' Conference held at Futsukaichi in the autumn. Mr. Kawabe of Osaka and Mr. Mimaki of Kamakura assisted at these meetings and they were a great blessing to those in attendance.

The Sunday School work in Nagasaki, superintended by Miss Melton, has been very successful. Schools have been conducted in twenty places with an enrollment of 1,250.

F. HERRON SMITH.

II. THE CANADIAN METHODIST MISSION.

There are in Japan two missions of the Canadian Methodist Church, one of which represents the General Board of Missions, and the other the Women's Missionary Society; but the work of the two missions is so closely related that for the purpose of this report it will be regarded as one.

The missionaries at present on the field, including the wives, number about 40, and are pretty equally distributed between the educational and evangelistic departments. During the past year both departments have received reinforcements, the home Boards and the missions being agreed as to the necessity for an increase of the missionary forces at the present time.

Work is being carried on in Tokyo city, in Shizu-

oka, Yamanashi, Nagano, Niigata, Toyama, Ishikawa, and Fukui prefectures, and in Kobe—in most cases by the two missions, but in one or two cases by only one of them. Below will be found a brief report of the same.

1. *Educational work for young men.*—The Canadian Methodist Church has a share in the Theological department of the Aoyama Gakuin, in Tokyo, providing for the staff of the same one missionary and one Japanese professor. It is also engaged in educational work in Kobe, where it has lately united with the Methodist Church, South, in the Kwansei Gakuin; and the united missions are now beginning to carry out plans for a large extension of the work in the Theological and Middle School departments, and for the establishment of a College department.

In addition to the above educational work for young men, several night-schools have been maintained in different places during the year, chiefly for the study of English.

2. *Educational work for young women.*—Girls' Schools are established in Azabu, Tokyo, in Kofu and in Shizuoka, the enrollment in which for the past year has been 205,105, and 60 respectively. Among the pupils of these three institutions there have during the year been 34 baptisms. Of the Christian girls, many are engaged in Sunday schools and other forms of Christian work.

In Kanazawa an English day school has been carried on, with an enrollment of 63, two embroidery schools, with 27 pupils, and two night schools, with 73.

3. *Kindergartens.*—There are in all 11 kindergartens, located for the most part in the provincial capitals occupied by the mission, with some 430

pupils. These schools are patronized largely by the families of officials and other well-to-do people, but in some cases—Nagano and Ueda, for example—additional free kindergartens have been provided for the children of the poor.

There are various indications in the reports received that the mission kindergartens are regarded with favor by the officials and the people generally. This spring, for example, the Mayor of Nagano accepted an invitation to take the chair at the closing of the school in that city, and when he found he could not attend himself, sent a substitute. On the same occasion the Governor of the provision was present and gave an address. In Komoro, near Ueda, the people of the town provide the building in which the mission kindergarten work is carried on. In the same District several requests have come to the missionaries to open kindergartens in other towns, in some instances far away from the present centres of work.

4. *Evangelistic work.*—While the two missions of the Canadian Methodist Church are in close affiliation with the Japan Methodist Church, they are, at the same time, as missions, carrying on a considerable amount of direct evangelistic work. This includes evangelistic services in some 18 preaching-places in various parts of the field; lecture meetings in new places, with considerable use of the stereopticon; women's meetings; Bible classes for young men and women in English and Japanese; some 30 Sunday schools, with an attendance of about 1,000; about the same number of largely attended children's meetings; meetings for factory girls—especially in Tokyo and Ueda; street preaching in some sections; Bible selling, and tract distribution. Something of the extent of the work being done will be made clearer by a few

quotations from the individual reports. In the report for Tokyo it is stated that during the year 560 children's meetings were held in 16 different places, and that the number of children enrolled was 1,754. From Shidzuoka it is reported that "one missionary and two Bible women carry on evangelistic work in the city and neighboring towns from Numazu to Hamamatsu, 16 places in all. Thirteen women's meetings are held, and Bible teaching given weekly or fortnightly in two Higher Girls' Schools and a sewing school." In the report from Fukui it is stated that in the villages in the neighborhood of the city about 30,000 tracts have been distributed.

Besides the more public kinds of work enumerated above, some thousand of visits have been made to homes, for Bible reading and instruction in Christianity, and Tokyo reports nearly 100 visits to hospitals.

Taking the reports as a whole, the importance of the work among the children is perhaps more strongly emphasized than anything else. One report says: "The Sunday School is the most hopeful feature of our work." Another says, "Of all the work I see I think the children's work is the most important and the most encouraging." A third says, "Here in this city we are doing all we can to gain the children, the hope of the future."

5. *Orphanage work.*—This mission is carrying on four Orphanages; one in Tokyo, with 15 children, one in Shizuoka, with 40, one in Kanazawa, for girls only, with 15, and one for both boys and girls, in the same city, with 94—a total of 164 children.

6. *Dormitory work.*—Dormitories for students of middle and other schools are maintained in Nagano and Shizuoka.

7. *New enterprises.*—In addition to the expansion

at the Kwansei Gakuin, requiring the erection of a Theological Hall, a Middle School building, dormitories, re idences etc., in which the Canadian Church will share equally with the Methodist Church, South, new buildings are to be proceeded with at once for the orphanage at Shizuoka. In Nagano a new kindergarten building and a residence have been lately completed, while in Toyama property has been purchased, and is now being fitted up for the same purposes. In Kofu a new gymnasium has just been completed in connection with the Girls' School, most of the cost of which was provided by graduates and other former students of the school.

8. *Present position, and future outlook.*—Reports from one or two of the stations in the most strongly Buddhist section of the work—the Hokurikudō—refer to the local opposition which prevents people from attending Christian services, or making public profession of their faith in baptism; one or two of the reports refer to the indifference of the people to the Gospel message; but most of them indicate an improvement in the conditions of the work, and are optimistic in regard to the future, as the following quotations will show: "In our province (Yamanashi) the conditions for doing general missionary work were never more favorable—more demands than time or workers can supply." "In the opinion of the workers here (Shizuoka) the outlook in both school and evangelistic work seems as promising as at any time in its history." "The year has been one of development all along the line." "Generally speaking the outlook is good for aggressive work. The only thing we need is live men full of evangelistic fervor."

D. R. McKenzie.

III. The Mission of the Methodist Episcopal Church, South.

Changes in personnel: One family and three single ladies have been added to the mission during the year, and two experienced workers, Mr. A. L. Dyer and Dr. O. A. Dukes, are in our employ.

On the other hand, we have lost one valuable worker, Mrs. B. W. Waters, by death, and there are three families and five single ladies, an unusually large number, at home on furlough.

The Evangelistic Work.

1. The Matsuyama District (Western Shikoku and Northern Kyushū).—Rev. W. P. Turner, the District Missionary, reports a temporary building erected on the lot bought for a second church in Matsuyama, and in Beppu, the most famous watering place in Japan, which has from 600,000 to 1,000,000 visitors annually, a good new central chapel opened in place of the very poor one formerly occupied, and preparations being made to do more in the town than ever before.

He says in regard to Sunday school and church work: "In Matsuyama, special efforts are being made in Bible and tract distribution, and in general expansion of Sunday School work. I think all over the Matsuyama District the Sunday school work is in excellent condition. We get all the children we can teach with the force of teachers we can command. Church membership grows slowly.

In and about Nakatsu, special evangelistic meetings are being held by Brother Dyer, and the meetings are large. At one place the house and yard were

full. I wish I had lots of new and fine things to write, but it is just hard work, and line upon line, a little here and a little there, and a solid but slow growth in all lines."

2. The Hiroshima District.—Rev. J. T. Meyers, the District Missionary, reports plans on foot for new church buildings at Hiroshima, Kure, and Yanaitsu; and a new church and parsonage built for the Japanese church at Wonsan (Gensan), Chōsen.

At most of the churches on the District the work has prospered, new members being added and self-support increased. New work has been opened at Komatsu, on the island of Oshima, where there is a navigation school, and meetings are held every week. There have been several baptisms at this place.

3. On the Kobe District.—The work has had a slow, steady growth. A lot for a new church has been acquired at Fushimi, near Kyoto, and another church has been organized in Kobe; and after long delay, due to insufficient force, Okayama has been made a mission station, and Rev. W. A. Wilson put in charge. As Okayama is an important city midway between Kobe and Hiroshima,it is the natural connecting link in our chain of stations around the Inland Sea.

Taking our Evangelistic work as a whole, there has been no great revival, no increase in the number of self-supporting churches, no specially striking developments in any single direction, but rather a slow, steady, solid growth along nearly all lines.

The Educational Work.

1. Palmore Institute, Kobe.—In this English Night School, the attendance has been fine, the work

first class, and the religious tone good. There are now thirty-seven probationers.

The equipment has been improved, a business department, including short-hand, type-writing, etc., has been added, and Mr. J. S. Oxford has been added to the teaching staff.

2. Lambuth Memorial Bible Women's School, Kobe.—This school for the training of Bible women has had a good attendance, and eight young ladies were graduated at the recent commencement.

Miss Nellie Bennett, an experienced and successful teacher, has been added to the Faculty.

3. Hiroshima Girls' School, *Hiroshima.*—There are four Higher Schools for girls in Hiroshima, one Christian, two Buddhist, and one Government. This is a very unusual thing for a city of 125,000 inhabitants, and the situation is an interesting one. The competition is extremely keen, and the end is not yet. What the ultimate outcome will be is hard to forecast. But our school is using all diligence to hold its own.

About a year ago it secured recognition as a "Futsūka" of the grade and rank of Koto Jo Gakko (Higher Girls' School) having a four years course. Following on this have been extensive readjustments in buildings.

A new building for the Kindergarten Training Department has been erected, which is probably second to none in Japan in its adaptation to the purpose for which it was built. Government recognition had nothing to do with this, but it did with the following:

(1) An excellent new Primary School building. (2) A new Science building. (3) A new Gymnasium. (4) Extensive readjustments of dormitories. (5) Greatly improved playgrounds.

The faculty also is the best the school has ever had Everything is being done to make the school fully worthy of the confidence it has so long enjoyed.

4. Kwansei Gakuin, Kobe.—At the recent commencement, twenty-one students were graduated from the Middle School, and eight from the Theological School.

The faculty of the Theological School has been strengthened by the addition of three new men: Rev. C. J. L. Bates, M.A., for Systematic Theology and Comparative Religions; Rev. Y. Tanaka, for Practical Theology; and Rev. G. Sogi, for Psychology and Church History.

The outstanding event of the year, however, not only in this institution, but in the whole mission, is the consummation of a union in Educational work at the Kwansei Gakuin between the Southern Methodists and the Canadian Methodists. This union is based on terms of equality as to ownership, maintenance, and management.

The ultimate control of the institution is with the home authorities of the uniting churches, but the general management is in the hands of a Board of Directors numbering twelve, four representatives appointed by each of the missions of the uniting churches, and four representatives appointed by the Board of Education of the Japan Methodist Church, one of whom is the Kantoku.

The plans for the institution call for a theological school with a regular course of five years, and a special course of three years; a college with a literary cultural course, a commercial course, a training course for teachers of English and Japanese, and a journalistic and literary professions course; and a middle school for five hundred students.

The enlarged scope of the institution calls for extensive additions of land and buildings. About 9,000 tsubo (7½ acres) of land, on the east of and adjoining the former grounds, has already been purchased, and a little more will be added as soon as possible; and the erection of a new theological building has been authorized, and the plans drawn, and the contract for the same will be let at once. Other buildings for residential and school purposes will be erected as soon as possible.

With the moral and financial backing of two missions that thoroughly believe in the joint enterprise, and the moral support of the Japan Methodist Church, the Larger Kwansei Gakuin should be entering upon a new era of life and usefulness.

T. H. HADEN.

METHODIST PROTESTANT MISSION.

The chief event in our Mission work during the past year was the happy celebration of our THIRTIETH ANNIVERSARY of work in this Empire. Much of the results of these thirty years of toil defy all attempts at tabulation, but six schools and kindergartens with one thousand scholars and pupils in attendance, an Annual Conference with 32 ministers, preachers and evangelists, 20 charges, 48 appointments, a membership of 1,200, contributing ¥8,000.00 annually for the support of the work, and a Sunday school enrollment of nearly 3,000 are some of the the apparent results for which we thank God and take courage; The statistics gathered at our last Conference show that the year's work was the most fruitful in conversions and baptisms of any in our history.

CHAPTER XVI.

THE NIPPON SEIKŌKAI.

Dioceses and Bishops :—

Hokkaidō.	The Right Rev. Walter Andrews, D.D., 1909.
North Tokyo.	The Right Rev. John McKim, D.D., 1893.
South Tokyo.	The Right Rev. Cecil Boutflower, D.D., 1908.
Kyoto.	The Right Rev. Sydney C. Partridge, D.D., 1900.
Osaka.	The Right Rev. Hugh James Foss, D.D., 1899.
Kyūshū.	The Right Rev. Arthur Lea, D.D., 1909.

Affiliated Missionary Societies :—

Board of Missions of the American Church (Protestant Episcopal), 1859.
The Church Missionary Society, 1868.
The Society for the Propagation of the Gospel, 1873.
The Canadian Church Missionary Society, 1890.

Some twenty years ago the writer was told by a Japanese that the Nippon Seikōkwai had been likened to an elephant—slow and heavy in movement, but in its onward progress through the forest irresistible.

The comparative slowness of this Church's progress is as marked to-day as it was then. Latest statistics show very little advance in numbers, and the official number of the baptized still reaches only the comparatively small total of 12,870.* Moreover the total amount collected during the year did not exceed ¥31,000, which means little if any real advance towards self-support. The Central Committee (*Kyōmu Kyoku*) recently printed a list of no less than 2,000 names of members who have been lost sight of during the last ten years or so; and three principal churches of the great cities are found each to have sent in over 200 names of missing members. Such a list is a sad revelation, even if it implies that a real effort is now being made to seek for these lost sheep of the flock.

It is a pleasanter task to point to unmistakeable signs of vigorous life. Though there are large districts in Japan where the Nippon Seikōkwai is only very feebly represented, it is remarkable how widely-spread is its influence. The whole of the Japanese Empire is for the purpose of spiritual jurisdiction so mapped out that there is no district which does not come within the sphere of influence of one or other of its six Bishops—seven, if Korea† be included. And

* Another 3,000 must be added to this total, if the names still on the roll, but not certainly known about are included.

† The Japanese Seikōkwai Christians in Korea number a little over a hundred. This Japanese side of the work there if still but feebly represented is stronger and more hopeful in outlook than it has ever been hitherto.

if life is sometimes measured by its effect on the extremities, we find that in the South as far as Formosa a fairly persistent work is carried on under two priests, one Japanese and one foreign, and a catechist; in the Bonin Islands there is a church with its priest in charge; and in the extreme north Saghalien is not altogether neglected, and has a catechist assigned to it under the supervision of Archdeacon Batchelor. The unique work of the last named veteran missionary among the Ainu reminds us of another sign of life in this slow-moving Church, its many-sidedness. While the higher classes and the student life are by no means neglected, and there is a good deal of direct evangelistic effort among the people at large, it is remarkable how many special agencies are at work under the shadow of this Nippon Seikōkwai. We find two hospitals (S. Luke's, Tokyo, and S. Barnabas', Osaka), two orphanages, a school for the blind, a hospital of the Resurrection of Hope for lepers, boarding-houses for young men and for young women; work among Japanese seamen at two at least of the ports; work among factory girls in Osaka; homes for aged poor, and for the young of defective intellect; kindergarten for children of the very poor, and in Tokyo a remarkably successful work among men, in the poorest districts:—these tell of a true manifestation of the wide-reaching mercies of Christ.

Glancing for a moment at the reports that have come in from correspondents in the various jurisdictions, in the Diocese of Hokkaidō we hear of an important development under Bishop Andrews in the matter of organization. Whereas hitherto the whole of the work there had been under C.M.S. control, a fourth of the Diocese, the extreme eastern part has

now been made strictly 'diocesan'. This has been effected with the full concurrence of the C.M.S., which generously continues to give a substantial block-grant unconditioned to the district mentioned. Unhappily the Diocese has suffered severely from losses among its workers, and sorely needs reinforcements.

In the Diocese of North Tokyo the educational side calls for special notice and will be spoken of later. On the evangelistic side there is nothing particularly calling for mention except that the results of the 'Kinen Dendō' of 1909 are still seen in the increased number of baptisms and confirmations, especially in the Tokyo churches. Bishop Mckim was away from Japan during the latter part of the year, and with Bishop Partridge* of Kyoto attended the General Convention of the American Church.

Bishop Cecil of the South Tokyo Diocese, like Bishop Andrews of Hokkaido, has adopted the plan of addressing a circular letter to all his workers and others every month. This has enabled him to pass under review in turn various matters of importance. He dedicated two new Churches during the year, one at Ichinomiya near Nagoya, and the other at Matsumoto. Both of these places fall within the sphere assigned to missionaries supported by the Canadian Church. It is not impossible that this sphere including most or all of the Provinces of Shinshu and Echigo and of Aichi and Gifu Kens, may before long be made a separate jurisdiction under a Bishop supported by the Canadian Church.

In November the Girls' School (Kōran Jo Gakko), and most of the central house, of S. Hilda's Mission

* Bishop Partridge was elected in March 1911 to the vacant Diocese of Kansas City, U.S.A.

in Azabu, Tokyo, were burnt down. As the lease of the present site expires in 1917, it became obvious that a new site should if possible to bought on which to rebuild. The comparative poverty of the English Missions makes any such special effort very serious, but in this case most welcome help was quite spontaneously offered by the Japanese friends of the School, who have made themselves responsible for about *yen*, 14,000 towards the expenses of re-building. Such generous sympathy has been deeply appreciated in England.

In connexion with the capital, mention should be made of the work of Rev. W. H. Elwin among Chinese students. He has now been three years in Japan, and as some result of personal influence and of teaching given in a school for Chinese, started four years ago by Bishop Mckim in Tsukiji, has baptized fourteen. There is also in Tokyo a hostel for Chinese girl students under the care of Mrs. Elwin. This Chinese work is in importance out of all proportion to the numbers among whom it is carried on.

From the Kyoto Diocese comes a report of steady progress. Several new preaching stations were opened during the year, and the number of baptisms was probably larger than for several years past. A new Church is being erected in Kyoto (S. Mary's), and in Tsu a new mission plant is being opened, which it is hoped will be completed before the end of 1911. Christ Church, Nara, has been celebrating its 25th anniversary by arranging for a special mission throughout the province with the co-operation of the whole Diocese. Every Church in the Diocese contributed money and helpers, and meetings lasting two or three days at a time were held at every station in the province. These meetings were of a special

character. No attempt was made to get large crowds into one place, but several workers would simultaneously hold house meetings in different parts of the same village or town, the neighbours being invited in to hear and to ask questions about the Way of Life. As a result over 200 persons became earnest enquirers, and many lapsed Christians have been recovered.

Passing to the Osaka Diocese, a new building—the Church of the Ascension—seating 120 people, has been consecrated in Kusunoki-cho in Kobe; and two cemeteries also, one at Naijo in Settsu, the other at Hamada in Iwami. Specially encouraging new work has been developed in Tosa and Iyo provinces.

The large area of C. M. S. work in this jurisdiction shows by statistics steady progress, and an absence of the leakage noticed in some former years. From various parts of this Diocese, and it is probably not singular in this respect, the reports reveal a strange contrast of attitude on the part of the people towards Christianity. For instance in some districts of Izumo and Hoki it is disliked, missionaries are shunned, and strong pressure is put upon enquirers to prevent their conversion. Such opposition can be traced partly to the nationalistic conservation latent in all classes, partly to the attitude of the educational authorities who while anxiously seeking for a sure basis of morality give but little encouragement to Christian teaching, through a vague suspicion that its logical tendency is to weaken loyalty and social obligations. As against such discouragement may be quoted the remarkable fact that when on financial and other grounds it had been decided to withdraw the C.M.S. Missionaries from Hamada, a long formal petition signed by all the most prominent local Japanese, none actually Christians, was forwarded to the

C.M.S. authorities begging that the decision might be reconsidered. And it was.

The work in the Diocese of Kyushu does not present many salient features. The Bishop has inaugurated the same kind of plan that is being tried in Hokkaido for gradually making the organization more distinctly diocesan, less prominently dependent on any missionary society as such. The importance of such a move is obvious; it marks a distinct note of advance. A little seed of Christian life has lately sprung up in Tanegashima, the large island a little to the South of Kyushu. Ten were confirmed there this year.

Of educational work it is difficult to speak at all adequately in the limited space allowed. There are two great middle schools in connexion with this Church, the Rikkyo Chugakko in Tokyo and the Momoyama Chugakko at Osaka. Both institutions are doing excellently well, having on the one hand a high reputation as schools, and on the other an undoubtedly strong Christian influence. Important changes affecting each of them are impending. At Osaka the Momoyama site is to be given up, and a large piece of land has been purchased outside the limits of the city upon which are to be built a new middle school and divinity college. In Tokyo 17,000 tsubo near the village of Ikebukuro have been secured as a site not exactly for the Rikkyo Chugakko but for an institution most closely connected with, and as yet adjoining it, the Rikkyo Daigakko (S. Paul's College). As the site chosen adjoins that secured for the new Central Theological College, the two together will form a very strong centre. On both sites building is to be begun shortly. At present there are thirty-nine students passing through a three and a half years'

course in S. Paul's College, with a view to equipment for taking a further and supplementary divinity course in English at the Central Theological College later on.

Among the various institutions for girls, S. Agnes' School at Kyoto has now full government privileges, without prejudice to its freedom in the matter of religious instruction. S. Margaret's in Tsukiji, Tokyo, is having a new school-building erected, which will make for increased efficiency. It has lately received a government license as a Higher School (Koto Jogakko).

With regard to literature, though altogether there are said to be as many as fifteen magazines of different kinds connected with this Church—the latest being the *Seisho Kai* ("Bible World"), in place of a monthly periodical of more than twenty years standing, the *Nichiyo Soshi*—it is to be regretted that there is no one of these which as yet in any way represents the whole Nippon Seikokwai. The *Fukosha*, a Church Book Depository in Tokyo, under the management of Rev. E. Ryerson, has been instrumental in bringing out a number of useful publications, including translations of the following well-known books—*The New Theology and the Old Religion* (Gore), *The Divine Library of the Old Testament* (Kirkpatrick), *Personality, Human and Divine* (Illingworth), *Doctrine of the Trinity* (Illingworth), *Why I believe in Jesus Christ* (Girdlestone), *Our Private Prayers* (Wilkinson). In all during the year sixteen new Japanese publications were issued, with a total of 2,186 pages.

The year has seen the revival of the office of Archdeacon in the Nippon Seikokwai. We now have Ven. A. F. King, Ven. A. B. Hutchinson, and also Ven. John Batchelor,* D.D., Archdeacons in the

* Appointed in the early part of 1911.

Dioceses of S. Tokyo, Kyushu and Hokkaido. It is interesting to find that an echo of this comes back from China, with an important new note added; in the Diocese of Chekiang Bishop Molony has appointed two Archdeacons, one of whom, Ven. T. S. Sing is a *Chinese* priest of proved faithfulness and capability.

In the autumn we had the privilege of a visit from Bishop Montgomery, the General Secretary of the S.P.G., and earlier in the year from the Rev. Cyril Bickersteth, a cousin of the late Bishop Edward Bickersteth and a well known English missioner.

Perhaps after all, that which in the history of the Nippon Seikokwai will make the year of our Lord 1910 chiefly memorable is the death on December the 2nd at Richmond U.S.A. of its First Missionary and first Bishop, Channings Moore Williams. Some account of his life and beautiful character will be found on another page. It is a noteworthy coincidence that the first missionary of the English Church to Japan (in 1868) the Rev. George Ensor, who after 37 years absence returned to the work of his younger days in 1909, was also called to his rest on July the 13th in this year, while on his way home from Japan under doctor's orders. Bishop Awdry's death also, though the memorial notice was inserted in last year's 'Christian movement,' fell within the year under review, as the day of his falling asleep was the 5th January, 1910.

> "Their bodies were buried in peace,
> And their name liveth to all generations."

[Ecclus xliv. 14 R.V.]

CHAPTER XVII.

OTHER MISSION REPORTS.

Churches of Christ Mission in Japan.

The year 1910 has been the best we have ever had in our mission work. From the stand point of additions to the church we have had better results in other years, but from the standpoint of internal growth, which in the end counts for most, this year has been most hopeful.

New Kindergarten Building in Akita.

Our kindergarten in Akita city under the supervision of Miss Asbury out-grew its quarters. A new building in the heart of Akita was dedicated to this work this winter. In the old quarters, which was the enlarged servants' quarters of a missionary home, they were able to have 75 children. This was a big work as far as the kindergarten was concerned but the big opportunities for direct evangelistic work which a kindergarten makes possible were badly hampered in the old congested quarters. The results already show the wisdom of modern equipment for our work here in Japan.

Margaret K. Long Girls' School.

Mr. R. A. Long, a wealthy lumber merchant of Kansas City, Mo., a princely giver to all Christian enterprises, gave another $5,000, to our girls' school. It was a large gift from him that made it possible to have the school in the first place. It has been decided by our Board to name the school "The Margaret K. Long Girls' School" in honor of his mother. We can now have this year the much needed building for industrial training and music. Money is partly on hand for a kindergarten which will later become a part of a kindergarten training school.

Five Years Campaign.

Dr. F. M. Rains, our senior secretary, made us a very profitable visit this year. He finished up in Japan after a long journey through Australia, India, the Philippines, and China. One of the direct results of this visit was the putting on foot of a five years campaign to raise for equipment, above the regular offering, $500,000. Of this amount Japan's share is estimated at about $75,000. Representatives from some of the fields are to be sent home to raise this money.

Co-operation with the Japanese.

In a report prepared by our Publication Committee the evidence was very strong in favor of organic co-operation with the Japanese in work in which they have a vital part. As a result a special committee was appointed to further consider this question. The study alone has put new life into all of our Japanese

work and interest. We want to do what is wisest for the Kingdom and will welcome advice from our religious neighbors.

Bible Institute.

It has been decided by our mission to have each year a central Bible Institute of two or three weeks duration. The best talent obtainable will be used and class work and examinations will be required. A special committee is appointed to arrange the details and report to our summer meeting. Besides this, district meetings will be held at various times through the year where practical Christian problems will be considered.

Growth.

Our growth this year has been normal and healthy. Ten new out-stations have been opened. A healthy evangelistic spirit is growing among our pastors and churches.

Alfred W. Place, Chairman Publication Committee.

THE CHRISTIAN CHURCH.

Probably the most encouraging feature of out work is that centered about our one independent church, located in Tokyo. Even this has not been maintained without a hard struggle on the part of the members, who are neither numerous nor well-to-do. In connection with this church, though its membership extends far outside the church, is a Consumptive Aid Association. In the two years since its organization, thirty-two victims of the White Plague have been

aided and encouraged. Some have been sent to the country, others simply provided with proper medical attendance, while others have been aided in finding such employment as they were able to undertake.

Tochigi Ken which is considered our most backward field shows reason for encouragement. The teachers and pupils of the Utsunomiya Girls' School have been enabled to reach almost six hundred children through Sunday Schools located throughout that part of the city in which we work. In a smaller town in the same Ken, one hundred or more adults attend regular weekly street preaching, while in another town thirty children receive daily religious instruction during the summer months.

Our statistic show a small increase in membership within the year, but a much greater proportionate growth when it comes to finances. However, perhaps our most discouraging feature is the slow growth made by the church as a whole, in undertaking home mission work and self-support.

C. P. GARMAN.

THE EVANGELICAL LUTHERAN MISSION.

Until December last the missions of the United Synod, South, the American Danes, and the General Council had worked in Japan as three entirely distinct missions, though in friendly co-operation. The general bodies in America represented by the three missions are not separate because of any difference in doctrine or any decided difference in church customs, but purely for territorial and practical reasons. Such reasons being non-existent in Japan the three missions

have deemed it wise to institute a much clearer form of co-operation and to this end have formed a Joint Conference of Lutheran Missions, under the constitution of which evangelists and missionaries may move freely from one body to another.

In evangelistic work there is nothing startling to relate. Following what seems to be the attitude of the general missionary body to-day we are looking favorably toward interior evangelization. What litt'e is being done gives abundant encouragement and incentive to do more. In the stations where such work is done good audiences and large interest are the rule.

The largest work undertaken thus far is the building of a Mission School. The work has been in progress since last summer and is now about half completed. The academic department is of middle school grade; there is also a theological course for the training of evangelists. Eight students are entered in the theological department.

The academic department has just opened, only first year boys from twelve to fourteen years were taken. One hundred and twenty were received and as many more turned away.

C. L. Brown.

Evangelical Association.

The recent conference session of this Mission indicates a normal growth in every department of work. If it were not for the losses constantly sustained by removals owing to the floating population from which our members are largely secured, a much greater numerical increase could be recorded.

As long as we can keep in touch with the members, they are of course kept on the roll, but when all correspondence ceases, they are dropped from the church records. It is encouraging to know that many become faithful workers in other churches, while others though standing alone hold on to the faith once received; but unfortunately some succumb to the pressure of worldliness all about them. During the past year new fields of opportunity have opened on every hand, so that five additional evangelists were employed making 25 in all engaged by this mission, and still two fields were left unsupplied. These, however, will be served by seminary students during the vacation months. It is a difficult problem to know what to do with fields that were very promising some years ago, but on account of the moving away of leading Christians and the backsliding of others have so deteriorated that it is hardly worth while to continue them, and yet the few faithful ones ought not to be left without pastoral care; so the conference has in some cases combined fields for a season until a turn for better or for worse takes place. The average contribution of the organized societies toward preacher's salary is about twenty per-cent, although some congregations almost double that amount, while all fields are encouraged to give according to ability, as soon as a regular evangelist is appointed.

We realize more than ever the importance of Sunday school work. There are at present 56 Sunday schools with an average attendance of about 2,400; the total enrollment is of course much larger. The evangelists and Biblewomen are the principle workers, however many volunteers also render a whole hearted service. The most prosperous schools are those under the supervision of the lady mis-

sionaries. A few weeks ago on an evangelistic trip on a stormy night the writer and his companion found no adults in the preaching place except those who live there, but a large Sunday school greeted him, and with pleasure listened to the Bible instruction imparted. It seems children can be gathered almost anywhere for religious instruction and of these a goodly number are annually received into church fellowship. Since last year a Sunday school secretary and two assistants are under appointment to study the field and to devise means and methods whereby the greatest possible results can be secured. During the conference week an entire evening was devoted to this work and a specialist secured to address the large gathering of Sunday school workers on the importance of the subject. The most difficult problem in connection with this work seems to be to secure serviceable literature. Some Biblical expressions so familiar to us sound very strange to the ears of a Japanese child and to find an intelligent terminology to express Bible facts to Japanese children is a problem which must be profoundly studied. Meanwhile Sunday school teachers must use terms which though inelegant according to prevailing notions will make the truth plain. A beginning in kindergarten work has also been made. In Azabu under the supervision of the ladies of the Evangelical Church there, all preliminary work for the opening of a kindergarten is about completed and already about thirty childrens have applied for admission. As soon as possible at other promising places, special buildings for that kind of work are to be erected.

The Tsukiji English night school has been a success beyond all expectation. About two years ago a second story was built into the old Tsukiji Evangelical

Church and arranged for school work. The school was opened with about 30 students, while the total enrollment of the second year's work was 250 with excellent prospects for the new school year to begin in April. A short religious service is conducted every school evening with a large attendance. So far an encouraging number have become Christians; besides the attendance at all of the Sunday services has more than doubled. An excellent work is also carried on by one of our lady missionaries in a factory where about 3,000 women and girls are employed at Mukōjima. Two regular meetings are held in the factory every month with an attendence from 200 to 300. Those present are divided into classes and regular Bible instruction is given by the students of the Koishikawa Bible Women's Training School; thus far 15 girls were baptized and received into the church and there are at present a large number of seekers. About two years ago a preaching place was secured near the factory and a Bible woman appointed to assist in the work. In this preaching place special meetings are held for Christians and seekers once a week and on every factory holiday. Recently that section of the city has been taken by the conference as a regular field of labor, and a good evangelist appointed to the place, and as soon as ground can be secured a church building will be erected. With these signs of progress we thank God and take courage!

S. J. UMBREIT.

Free Methodist Mission.

Osaka District.

A. Youngren, Superintendent.—1. A training school for young men and young women at 2824 Shitadera-machi, Yochome, Osaka. The name of the school is Osaka Dendō Gakkwan.

2. The Nichiyo Sekai a monthly magazine of twenty-four pages is designed to interest the young people and children of Japan. It contains the International S. S. lessons, moral stories, etc. The monthly circulation is about 3,000 copies.

In Osaka is located the headquarters of our work. We have here four chapels in which twenty-one services of all kinds, including nine regular evangelistic services, are held each week. Open air services are a regular feature of the work. The Mayor has granted us a permit to hold meetings in the Tennoji Park near which two of our chapels are located. We were greatly favored last year in receiving special outside help in our evangelistic services. In March, 1910 Rev. E. E. Shelhamer of Atlanta, Ga., U.S.A. conducted a very successful meeting for both believers and unbelievers, as did also Dr. H. C. Morrison, Editor of the Pentecostal Herald, Louisville, Ky., U.S.A., in April, 1910. In both of these meetings the doctrine and experience of entire sanctification were very clearly proclaimed and the church was immeasurably built up and strengthened. Other special evangelistic meetings followed during the year with splendid results.

As usual, T. Kawabe has spent considerable time

in evangelistic and holiness meetings outside of our mission.

During the year an additional lot on Nippon Bashi Suji has been purchased whereon it is expected that a church building will be erected.

Awaji District.

M. Klein, Missionary in charge.—The work of the Free Methodist Mission had its beginnings on the island of Awaji about fifteen years ago. Sumoto is the central station. Other stations are located in Yura, Fukura, and Eimura. Branching out from these are several outstations making a total of thirteen places for regular preaching or Sunday school work. The work is in a very prosperous condition and plans are now being made to enlarge our borders.

A special feature of the work on Awaji is "the junkai dendō" (country evangelistic) trips in which all the workers on the island take turns in assisting the missionary in charge. In this way practically every village on the whole island is reached with the Gospel message every year. During the month of October, 1910 seventy such meetings were held. The people are responding to these influences in a most encouraging manner.

Akashi District.

S. E. Cooper, Missionary in charge.—The work of our mission in the Akashi district is comparatively new, having been begun in October, 1907. A most excellent class of believers has been raised up since that time and the prospects for the future are very encouraging.

A notable feature of the work in Akashi last year was the establishment of the old fashioned Methodist class meeting. The believers are divided into two classes which elect a leader from among their own number once a year. These classes each meet once a week for prayer, testimony, and mutual fellowship. The object of the meeting is strictly spiritual culture and not social enjoyment. The believers are delighted with these meetings, and it is evident that they can be made one of the most powerful factors in building up the believers in the faith and in every way improving the spiritual life of the church.

Miscellaneous.

Bishop Walter A. Sellew of Jamestown, N. Y., U.S.A. visited our work during the year and rendered valuable assistance in a variety of ways. He ordained a number of our Japanese workers.

Arrangements have been made with the Japan Evangelistic Band whereby the Free Methodist Mission takes over their work in Kobe.

Two of our missionaries, Mr. and Mrs. A. Youngren, have gone to America on furlough.

The United Brethern in Christ.

Districts:—

Eastern—Tokyo and Shimosa.
Central—The Tokaido, from Odawara to Nagoya.
Western—Hikone to Osaka.

The Presiding Elder superintendence is divided

equally between Rev. A. T. Howard and Rev. Joseph Cosand.

Educational Secretary, Rev. B. F. Shively.

Affiliated Missionary Society :—

Foreign Missionary Society of the Church of the United Brethren in Christ.

The annual conference which has just been held—April 7-10—was characterized by a thoroughly progressive spirit. Our pastors are keenly alive to the work which must surely fall upon their shoulders and are getting under the burden. One helpful feature is the increasing interest the laymen are taking in the general affairs of the Church.

The same may be said of the work that has been done during the year. Progress has been made in all departments. Perhaps the most worthy of mention are those of finance and evangelism. Some of our older congregations have made an advance towards self-support of from twenty to forty percent above that of the previous year. Direct personal work in evangelism seems to have been more successful with us than other forms of effort.

All the fields where we are working, with the exception of one or two, have had a healthy normal growth during the past year. Two new fields were opened with very marked success. In April, 1910, a preaching place was opened in Ōkubo, Tokyo Fu, with the result that a congregation was organized which has grown into a membership of twenty-five. In July we went into Ōsaka for the first time and located in the section of the city destroyed by the fire of the previous summer. In a period of nine months the little nucleus of three of four members has expanded into a really active membership of fifty-three.

The present force of Japanese consists of twelve ordained ministers, three unordained evangelists, three Bible women, and three theological students. Four splendid young men were ordained this year.

B. F. SHIVELY.

SOCIETY OF FRIENDS. (1910).

Tokyo Station.

Gilbert Bowles, Cor. Sec. and Supt. of Publications.

Minnie P. Bowles, Supt. of work for women in Tokyo.

Sarah Ellis, Supt. of Girls' School and Head of Domestic-science School.

Alice G. Lewis, Principal of Girls' School.

Horace E. Coleman, Treas. and Superintendent of Work for young men in Tokyo.

Floy Elizabeth Coleman, Recording Secretary of Mission Committee.

Edith Sharpless, Supt. of Work for Children.

Inez E. Taber, in America on furlough.

Mito Station.

Gurney Binford, Chairman of Mission Committee, General Work.

Elizabeth J. S. Binford, Supt. of Work for Women and Children.

Ellen Moore, Assistant to Mrs. Binford in Mito.

Of the above Edith Sharpless was new on the field this year. We have made plans for a greater

increase in the staff on the field so as to make use of the greater opportunities for work in the country places. The home board are sending out a delegation to study the field and gather inspiration for increase according to the plans proposed.

A number of Friends independant of the Mission are resident in Japan. One of these is a teacher in the Imperial University, another has an undenominational hospital, another is a leader in the work of the Scripture Union, another directs the work of the railway mission, another has charge of the Book and Tract Society and another is a teacher in the Miss Tsuda Special English School. While these are not officially connected with our mission they are a great help to the cause of the Kingdom in Japan.

There has been nothing of a specially striking nature in the work of the past year. It is carried on from two centers; namely, Shiba Ku in Tokyo and Mito for Ibaraki Ken. There was an increase of about five per-cent. in the whole number of Christians connected with the six stations where meetings are held regularly each week. Six other places were visited once or twice a month and meetings held. A number of other places were visited once or more.

In Tokyo the Friends' Girls' School rejoices over having the daughters of some of the first graduates to come in as students. In the Domestic Science Department lectures are given and practice exercises and research work in Home Nursing, Personal Hygiene, Household Chemistry, Physics, Bacteriology, and House-hold Book-keeping. As means for reaching the masses co-operation in a union campaign for women in Tokyo, a men's meeting connected with the church, Bible classes in the Keio University, Bible classes for middle school boys and one for teachers in

primary schools, a spring vacation Bible conference by the sea-side, and a medical dispensary have been made useful.

Outside of Tokyo in some of the stations there has been a decided advance in the interest in the work by the local Christians. In one station the evangelist is rejoicing over the fact that the boys and girls who came to the Sunday School ten years ago when the work was opened are now growing up and taking an interest in the work of the church. In another station the believers have been very active in a temperance society which last year won the Japanese national temperance banner which is given to the society making the greatest advance in membership. Two of the stations have been without resident evangelists. An investigation of the list of believers shows that only about half of those who have become Christians in the Ken now reside in the Ken in places where there are meetings:—one fourth are in places where there are no meetings; one eighth have gone to Tokyo and one eighth have gone to other places. Another item of interest has been invitations that have come from the local young men's associations to speak in special meetings, thus opening the way for indirect Christian influence or for direct temperance work.

At our last annual meeting one of the evangelists in his report said:—"Now as to country work, there is so much of it I am troubled. Many people starving for spiritual food and no one to feed them. I study how I can use my time to better economy and wonder if I could not do more if I had a bicycle. The people in Tokyo do not seem to have any appreciation of the importance of this country evangelistic work. These country people are in old established

homes. They are more and more ready to listen to the gospel and they listen seriously but it takes at least ten times going to a place before one can understand enough to believe. However when they do accept Christ they are not changeable. The more of the work I do the more important and the greater does it seem. Please, please, can't some one see the importance of this work and come and help."

The Oriental Missionary Society.

There now being thirty stations at which are located more than sixty workers. The 1910 Conference divided the territory into five districts, over each one of which, a District Superintendent was appointed.

Reports for the past year show about four thousand souls turned to the Lord, and several hundreds sanctified.

God's blessing continues to be poured out upon all branches of the work, for which we give Him all the glory.

We have been especially favored in regard to the training of a Native Ministry, which work we place first in importance.

Cowman and Kilbourne.

CHAPTER XVIII.

THE GENERAL EVANGELICAL PROTESTANT MISSIONARY SOCIETY.

The General Evangelical Protestant Missionary Society looks back on the year 1910 with thanks towards God, as it was a year rich in opportunities to work for God's kingdom in Japan. As there is no home-church behind us, but only a circle of sympathizers, chiefly in Germany and Switzerland, our means are scarce; but we have been able to continue without hindrance our work in Japan in its two chief aspects; the general work of spreading Christian influences by various means, and the special work for the Fukyū Fukuin Kyōkwai (General Evangelical Church), which has been established by us and which more and more absorbs our whole time and strength. This Church has now 5 pastors, 3 unordained evangelists, 3 Bible-women, 6 organized congregations, of whom the 6th was added during 1910, and 8 other preaching-places. The work is done by services, sermons, lectures, Bible-classes, men's and women's societies, Sunday-schools, instruction of the catechumens, etc. We have been able also to publish again our monthly magazine

"Shinri", though in a new form. Whereas formerly it had chiefly theological and philosophical contents, it is now to serve in the first line the direct purposes and religious needs of our growing church, the members of which are scattered all over Japan and the neighboring continent. The two missionaries in Tokyo and Kyoto have besides their work for the Fukyū Fukuin Kyōkwai two German night-schools and the religious care of the German-Swiss Protestant communities in Tokyo, Yokohama, Kobe, etc.—The more our opportunities for work increase, the more we feel obliged to repeat the word of our Lord: "The harvest truly is plenteous, but the laborers are few." And we pray therefore the Lord of the harvest, that he send forth labourers into his harvest.

The Unitarian Mission.

The items most worthy of note in the work of the Unitarian Mission during the past year are not so much those that concern propagandism of Unitarianism as a denominational movement, as those which have signalized an effort to bring about a larger interdenominational fellowship among Christians and among believers in religion generally.

The Tokyo Unitarian Church has carried on its services regularly in Unity Hall, Mita, under the care of its Executive Committee, pending the coming of its regular pastor-elect, the Rev. M. Uchigasaki, who has recently completed a special course of theological study at Manchester College, Oxford, England. Mr. Uchigasaki will begin his ministry in September next. Through the past year Prof. Isoo Abe and Rev. H. Minami, assisted by numerous speakers from the Unitarian and other denominations, have ministered,

twice each Sunday, to congregations composed chiefly of young men from Universities and other high-grade schools. The Young People's Study Class has met weekly for a critical, though reverent, study of the Bible, while the Church Unity Club has under competent guidance, engaged in an investigation of various topics bearing upon social welfare as affected by the principles of religion and ethical philosophy. The Post Office Service of the Mission has been instrumental in distributing widely in the empire many thousands of pamphlets dealing rationally and scientifically with religious doctrines and problems. And the mission magazine, the *Rikugo Zasshi*, has continued its scholarly treatment of themes pertinent to the spiritual interests of the people.

But, as said before, the notable work of the mission has been done in connection with interdenominational, or rather undenominational, relationships. In August of last year, the Mission sent one of its Japanese associates as delegate to the "Fifth International Congress of Free Christians and other Liberal Religious Thinkers and Workers," held in Berlin, Germany. This delegate was requested to represent, not only the denominational Unitarianism of Japan, but the other forms of Liberal Christianity in Japan, and Japanese religious liberalism generally. The transactions of that Congress, whose purpose is "to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them," have received world-wide publicity and need no special comment, except that the mental freedom, the genuine sympathy flowing from the spirit which rises above the differences of the letter, and the emphasis laid upon character as the test of human value which

are shown in them, are a good indication of the aim with which the Unitarian Mission seeks to fulfil its part in the Christian Movement in Japan.

The celebration, last year of the centenary of the birth of Theodore Parker, when representatives of several of the denominations of Japanese Christians appeared on the platform of Unity Hall and spoke in honor of this hero of religious and civil liberty, is another illustration of the catholic comprehensiveness or interdenominationalism which has been foremost in the Mission's work during the year.

But the culmination of this effort was reached in the gathering, at Unity Hall, during the first three days of April last, of a "Congress of Liberal Christians" and their friends, called by a committee of five prominent Japanese Christians, without reference to their different denominational affiliations. The three days of crowded sessions were devoted to (1), The Aims and Work of Liberal Christianity; (2), The Sympathy of Religions; and (3), Religion and Social Problems. Fifteen speakers, most of them of national reputation, coming from differing Christian denominations, and from the various forms of religion historic in Japan, were the guests of the promoters of the Congress. The subjects discussed covered the widest range of thought and activity, wherein religious, moral, and social welfare is involved. The Mission has published the proceedings of the Congress in a volume of about two hundred pages, under the title, "Progressive Religion." This friendly interchange and comparison of thought on the most momentous themes may do much towards helping forward the cause of religion and morality in this country.

The mission, moreover, in pursuance of this larger purpose, has taken prominent part, recently, in

advancing the movement, now in progress, in support of social purity and of international peace. Mass meetings at Unity Hall, held under the auspices of the "Women's Social Purity Association," and "The Japan Peace Society," are particularly worthy of record.

In brief, for the purposes of this annual record, we report, that the main contribution of the Unitarian Mission to the Christian Movement in Japan during the past year has been, not so much in the way of denominational development, as in efforts to make practical among religious believers their common sentiments of fraternal good-will, to incite them to mutual helpfulness and to bring into special prominence the universal affirmations of religious faith and life.

CLAY MACCAULEY,
Representative of the American Unitarian Association.

THE UNIVERSALIST MISSION.

During the past year the Universalist Mission has laid stress upon the distribution of literature and general field work. The success in these lines has been very encouraging. Thousands of tracts have been distributed which have brought hundreds of letters from readers, many of them offering assistance in spreading the message of Universalism. Dr. Keirn, the mission superintendent, has made extensive missionary journeys in the Hokkaido, Kyushu, and other parts of Japan. Everywhere his sermons and lectures have been well received. While this has

been the major part, it has not been done to the neglect of the organic work. The Sunday schools have also had special attention and have increased in numbers and improved in quality of work. Thirty new members have been received into the church and one minister has been added to the ranks of the Japanese clergy, with two more ready to come in, and who will, without doubt, be received before this is in print. This mission has four churches, five Sunday schools, one night school, one girls' home, and one kindergarten. There are six native ministers and five paid helpers connected with the mission. The mission force consists of two men with their wives, and two single women, six foreigners in all. A new Japanese name has recently been adopted. It is, "Nippon Dōjin Kirisuto Kyokwai," or the Japanese Christian Church of Impartial Favor. By enlarging the word "favor" to love, it comes near to translating the English name. After years of search the mission considers itself fortunate in finding a Japanese name so near a translation of its central idea.

CHAPTER XIX.

RELIGIOUS WORK AMONG ENGLISH SPEAKING FOREIGNERS.

From time to time, references in the Press and on the platform, indicate that many misconceptions exist as to the character of the Treaty Ports in the Far East.

The impressionistic tourist on the outward voyage, with the Road to Mandalay runing in the head, thinks he is entering into the spirit of the Far East, when he sings.

> "Ship we somewhere East of Suez,
> "Where the best is like the worst,
> "Where there ain't no ten comandments,
> "And a man can raise a thirst,

and is psychologically prepared to discover the Kipling atmosphere wherever he goes.

Even a Secretary of a Foreign Mission Board, not long ago, declared in a convention whose proceedings have been reported far and wide, that "The foreign concessions" in the treaty ports of the Far East are "Sodoms and Gomorahs, worse than Sodom and

"Gomorah of old, because more intelligently, more "deliberately wicked." "*Students and the missionary Crisis*" p. 60.

After three and a half years service as Pastor of the Union Church of Yokohama, I have no hesitation in saying, that, so far at least as Japan is concerned, that lurid rhetoric is entirely unfair and misleading. The foreign communities of Japan are not made up of saints by any means, but the great majority are clean living, upright people, who will compare very favorably with similar classes in any cosmopolitan city in England or America. It is true there are plague spots, and many dissolute characters who are burdens on these communities, but they are recognized as such here, as well as elsewhere, and estimated accordingly.

It is just as unfair to magnify these blotches until they are made to represent the *general* character of the foreign concessions, as it would be to appraise New York or London or Chicago by their 'red light districts.' I can testify from personal knowledge that the responsible foreign merchants of Japan are men of fine business integrity, their moral standing is as a rule unquestionable and their homes are centres of a most generous and often refined hospitality.

Of course it cannot be pretended that the Treaty Ports do not present very serious questions—especially for young men engaged on short term business contracts, separated from all home ties.

The moral weakling, and the man who likes whiskey, would do well to stay at home. The East is a dangerous place for him. Vice is deceptively easy, and the results are more swiftly ruinous than at home. The man who can only keep straight when he is propped up by the social conventions of his

home circle, will be like a cripple without his crutches in the Far East. The delusion prevails among white men all over the Orient, that a more or less regular use of liquor is necessary to counteract the climate. The delusion is as dangerous as it is untrue, and its acceptance proves the beginning of ruin to many a man who was an abstainer at home. Wherever one goes, the champagne glass and the decanter are in evidence, at diplomatic and social functions, in the home, in the club, in business, in athletic meetings, *everywhere*. The same attitude of mind prevails which our fathers had fifty years ago.— We are fifty years behind the times. On the whole, there is not apparently so much drunkenness as might be expected; but there is more than enough—and every year brings its tragic evidence of human shipwreck and hopeless misery. Drink and the "chit" system are twin curses of the white man in the Orient.

From every point of view it must be apparent that it is of the highest importance that adequate provision should be made for the religious life of the foreign communities. Under the most favorable conditions, life in a foreign land tends to produce spiritual laxity. Many conventional restraints and supports of the home land are absent; there is a lack of educational and moral stimulus; the climate is relaxing, and after a time, the circumscribed monotony becomes depressing and creates a desire for artificial stimulants. All these things tend to the enervation of moral fibre and the slackening of religious interest. For these very reasons, the Church has a more needed and more difficult function to perform than in the home lands.

Moreover, the character of the foreign communities —and this ought to give a new sense of responsibility to American and British tourists, as well as residents,—

—*must*, and *does* react on the whole Christian movement in the Far East.

Men and women from Christian countries, are *all* Christians in the eyes of the natives, and are witnesses for or against the cause of Christ. They are living epistles known and read of all men.—They are the best kind of "Christian Evidences," unconscious missionaries, or the biggest kind of stumbling blocks.

In the future, religious work amongst English speaking foreigners in the Orient, and amongst Orientals, in English speaking countries, too, will probably occupy a larger place in missionary strategy than in the present.

In most of the port cities of the Orient *something* is being done, but more is needed. Good money will have to be spent, and stronger men sent to the pulpits of the English-speaking churches. The work has, and always will have, discouraging elements, but it must be done. Relatively, it looks small. Strategically, it is big.

In Yokohama and Kobe there are branches of the Church of England, which minister principally to English Episcopalianism, and Union Churches which minister to Americans and British of all denominations.

In Yokohama an excellent work is done for Roman Catholics (both Foreign and Japanese) by the French Jesuit Fathers. The German community has its Deutsches Haus for educational and institutional work, and bi-weekly services supplied by a German Pastor from Tokyo.

The Union Churches in Japan have, on the whole, experienced rather a discouraging year. The Rev. J. B. Thornton, the Pastor of the Kobe Church, after three and a half years of consecrated work, returned to the United

States with broken health. In his absence, the services are being conducted by Rev. J. C. Bates and other missionaries.

The year has been made memorable for the Yokohama community by the opening of their new church building. A beautiful edifice, substantially built, capable of seating between 400 and 500. It has cost altogether about ¥80,000, and of this sum over ¥65,000 has been raised.

The fact that over ¥60,000 of this has been contributed by straight giving, by the Union Church congregation itself (and it is neither large nor wealthy), is substantial evidence that there is a very real appreciation on the part of many of the need and value of religious work. Moreover, the Pastor has been relieved of all financial responsibility, and has not been under the necessity of asking any body for a penny The credit belongs entirely to the business men of the Church, and community, and they deserve both appreciation and practical support from outside.

Some progress has been made, but spiritually the work of the year has been discouraging. The writer has endeavored to preach faithfully, the whole gospel, but certain factors beyond his control, have made the year exceedingly unsatisfactory.

No personal failure however, should be allowed to obscure the need and importance of the work. The Union Churches in Yokohama and Kobe need strong men—physically, socially, intellectually, and above all spiritually. The best the Christian ministry can supply. In God's own time they will come.

T. Roseberry Good.

CHAPTER XX.

THE SALVATION ARMY.

COMMISSIONER HODDER.

We are able to report a year of victory and blessing, and it is quite safe to assert that the Salvation Army is becoming more and more a factor of importance to the Christian religion. It is growing in popularity with the masses, and in favor with the classes.

The authorities have again expressed their approval and satisfaction of our work, in a further contribution of 1,000 *Yen* towards the social operations.

Our operations extend from Yubari in Hokkaido to Okayama in the west and sweeps across to the Liang Tung Peninsula.

During the year we have been able to considerably improve our buildings. Many of these were very poor in appearance and small in their capacity, and feeling that it was necessary for the establishment of a permanent work to have buildings which created the impression of permanency, we decided to launch out in this direction, with the result, that we are advancing far more satisfactorily in congregations, soldiers, and finance.

In Yokohama we purchased a hotel, in a splendid position, off Theatre Street. This has been reconstructed into a beautiful citadel, and though at the time of writing the building has only been opened two months, nearly 200 souls have sought the salvation of God in it.

We have also purchased land at Maebashi, upon which a hall will shortly be erected.

In connection with our Corps work, there are 4 Open Air meetings, 7 Indoor Services and 4 Services for Children, per week. We consider our Open Air work of great value, as there we are able to reach a larger section of the community, who will not, or can not, come into our buildings, and the straight forward denunciation of sin and vice of every kind must at least go a long way in the creating of a conscience, on those things that are so demoralizing to human nature and damning to the soul.

During the year, in our Open Air engagements, we have had many who have knelt in the centre of the ring and sought the mercy of God, in the salvation of their souls.

Our Indoor meetings have been fruitful, with the result, there have been thousands of seekers at the mercy seat.

We have 6 Social Institutions.—2 Rescue Homes. —1 Students Institution, and a School for the training of Officers.

During the year, we have fed and sheltered 44,578 men,—found employment for 44,000 men. We have received into our Women's Rescue Homes 185 women, of whom 125 have passed out into situations.

We also have a small home for Naval Men at Yokosuka, and a Seamen's Home of larger dimensions

at Yokohama, the latter being helped by the Charity Organization.

* We have just secured a splendid site in the Shitaya district, for the erection of a hospital, which we hope will be completed this year.

In connection with this Institution, it is our intention to train nurses, whose work will be in the districts of the poor and needy.

We have also secured a large site in Tokyo for the erection of a Men's Social Institution. This also we hope to have built during the year. When complete, it will have accommodation for 150 men.

There will be attached to it a hall, for the conducting of the usual Services.

During the year, Colonel Yamamuro, our Chief Secretary, has conducted many meetings in different parts of the country, reaching and influencing for good a large section of the student class, who must eventually play an important part in the affairs of Japan.

At the moment, we have travelling an able Officer, from our International Headquarters in London, in the person of Lieut. Colonel Roberts. He is conducting special Revival Campaigns, and already large numbers, through his efforts, have sought and found Christ.

During the very trying time of the Flood, we were able to do excellent service. Our General cabled us 1,000 *Yen* for the relief of the sufferers, and this was immediately augmented by *Yen* 855.09. Amongst the donors being the British Ambassador, Sir Claude MacDonald. Our halls were thrown open wherever necessary to the destitute and many

* At the close of the year we distributed 3900 comfort baskets each containing meals for 4 persons.

thousands of meals were supplied to the sufferers. We thus were able to house 846 people for 7 days and 9 hours, and 20 people in a separate building used as a hospital. 10,000 people were fed, and into 1,100 homes furnishing utensils were distributed.

Through the generosity of the American Bible Society, we have been able to distribute some thousands of the small Gospels.

During the year, we have had exceptional success in the spread of our Literature.—There has been the publication of 52 articles by our General, ably translated by Lt. Colonel Yamamuro.—We decided to publish our 13th edition of the Common People's Gospel, and, by placing a larger order in the hands of the printer, were able to place it on the book market for the price of 10 *sen* nett., with the result that the whole edition of 10,000 has been sold. We now have in the press an order for 20,000. Scarcely a day passes without bringing us tidings of some one having found salvation through the reading of the same. This book has found its way into the hospitals, the prisons, the homes of the sick, into the schools, and into the homes of the rich, and is constantly helping thousands in Japan to know something of the true God and the way of salvation.

We have also, through the able pen of the Colonel, issued a number of Tracts, and nearly one half million of these have already been printed and circulated. The title of one of these is: "The Folly of Drink." During the New Year festivities, some of our comrades decided to circulate some of these. They got into a home, where were a group of men gathered freely partaking of what the tract condemned. They considered this intrusion of the salvationists "out of place,"—"uncalled for."—Why

produce such a tract at such a time? It created a momentary disturbance, but the parties concerned finally agreed that the Army was right, and drink was wrong, took a pledge amongst themselves to abstain for the rest of the year.

Our feeling is, that Japan is ripe unto harvest, and for its salvation all that is necessary is men and women whose hearts are on fire and whose one desire is the salvation of souls through Christ.

CHAPTER XXI.

THE EASTERN CHURCH IN JAPAN.

Through God's blessing the evangelistic work of our Eastern Church in 1910 was fully as successful as in any former years. There were resident in Japan one Bishop and one Archbishop. Our total Japanese workers numbers 163, viz., 42 deacons and pastors and 121 evangelists. The baptisms last year amounted to 1,099. Of this number 575 were adults; the balance was composed of boys and girls who were admitted to the church. 290 of our members died during the year, leaving a present total membership of 31,984. Several churches and small preaching places were established last year. Our work at Nikko, which began about a year ago has been, under God's blessing, remarkably successful There are seven families in the church, 17 members all told, and 9 adults were baptized during the year. Our resident pastor has built a church, in which he resides. He is expecting a large development of the work.

Our work at Nagano, the seat of the famous Zenkōji Temple, as well as our work at Nikko are prosperous, notwithstanding both places are strong

centres of Buddhism, visited by many pilgrims. God's work is not dependent upon place and thrives equally well in the strongholds of idolatry.

A development of our Church deserving special mention was the dedication of our new cathedral at Osaka which was begun about three years ago. Archbishop Nicolai formally dedicated the new structure during the solemn ceremonies of July 10, 1910. This cathedral like the one dedicated last year at Matsuyama in Shikoku was built as a memorial and as a place of prayer for the rest of the souls of the Russian captive believers, who died in Japan during their retention as prisoners of war in 1904. The greater part of the deceased Russian captives were buried at Hamadera near Osaka, hence it seemed fitting that the Osaka cathedral should become their temple of prayer. The fund for the erection of this cathedral was mainly due to the efforts of Archbishop Nicolai, though Bishop Andronick formerly resident in Japan, contributed not a little to its success. Her Majesty, the Czarina of Russia, as well as many noted Christians of the Eastern Church, made liberal contributions for the building. Owing to the celebration of the dedication, the yearly council of the Eastern Church was held in the newly built cathedral last July.

The educational conditions of the church are as follows: The Tokyo Seikyo Seminary has 53 pupils; the Tokyo Female Seikyo Bible School has 61 pupils; the Kyoto Female Seikyo Bible School has 24 pupils; the Sunday schools have 1,409 pupils. The contributions of believers total ¥12,425.97. The salaries paid to workers amounted to ¥4,596,12 and general church expenditures reached ¥7,829.84. The sum of ¥76,000.00 and above was paid by

the Russian Mission Board for evangelistic work, schools, printing and evangelists. For three years Archbishop Nikolai has been translating a prayer book. This was published last year and has over 2,000 pages. Several works of the early church fathers were also translated and published last year. The magazines published by the Church are the *Seikyo Shimpō* and the *Seikyo Yōwa*. One contains essays concerning Christianity and ecclesiastical reports, while the other has an evangelistic aim in encouraging and educating the readers. The circle of readers increases year by year.

Bishop Sergie assistant to the Archbishop has been preaching in different local churches daily without rest throughout the Empire from Karafuto to Formosa. He represented Japan at the Russian Far Eastern Missionary Conference held in Siberia last August. The Bishop spoke about the future prospects of evangelistic work in this country during his frequent addresses at the meeting. After the Conference he went around the interior of Russia lecturing in behalf of our Eastern Church of Japan. For some time past Bishop Sergie has been engaged in a house to house visitation among the church members. Besides preaching in the churches, he gives short exhortations and prayers in the homes. His itinerary has been a great blessing and has contributed to the growth of the church. The deacons and evangelists have been grateful for his sacrificing service.

The fiftieth jubilee of Archbishop Nicolai's labors in Japan will be next July, 1911. Therefore it is determined to hold the Jubilee Celebration of the Eastern Church of Japan in the same month. Our Eastern Church has always been blessed of God both in its administration and evangelistic work. Furthermore

we note that the yearly improvement and growth into maturity as a church is due to God's rich providence. We have a large hope for the future of our work and pray that God in behalf of His gospel will give us many new laborers.

CHAPTER XXII.

RECENT HISTORY OF UNITED SUNDAY SCHOOL WORK.

Unless unusually remarkable results have been expected, it is believed the progress of the Japan Sunday School Association since its organization in the year 1907 will be viewed with gratitude by all friends of this movement, who have observed its growth attentively while initial history has been in the making.

As those charged with the responsibility of directing its policies have represented not only different nationalities but many different denominations, in the beginning a few months were consumed in determining, where the tasks to be performed were so many, just what the Association should attempt to do first.

However, as there was very general agreement that a graded system of lessons would be especially well adapted to conditions in Japan, the production of the necessary literature for pupils and teachers was taken up earnestly. It is the purpose of the Literature Committee to publish three graded Scholars' Com-

panions, namely Primary, Junior, and Senior, all of which will be available by September, 1912.

For the Teachers there is a Kindergarten manual and corresponding with the above lessons for pupils, there are Primary, Junior, and Senior Teachers' manuals.

In addition to these graded lessons there are weekly and monthly lesson helps based on the International system. Another helpful service rendered the Sunday School cause has been the production of a Teachers' Training Course, which attractively sets forth the history, purpose, methods of the Sunday School as well as its relation to the Church. It would be difficult to overestimate the value of a careful study of these excellent pamphlets in which this course appears. The editorial work on the three lines of publication, namely, Graded, International Lessons, and this Training Course while it has been in progress has cost the Association approximately *Yen* 300.00 each or ¥900.00 in all. In addition to this the artist who prepares two picture rolls and supplies all the original pictures for the various lesson sheets receives ¥180.00 per year. These figures are given to point out to persons interested how large a share of the income has been spent thus far in providing a suitable literature. So far as the International lessons are concerned, there can be no less expenditure in the future, though the other accounts have only one more year to run. Indeed the work on the Teachers' Training Course is completed already.

The arrangement with the *Kyobunkwan* (Methodist Publishing House) enables the Association to receive one tenth of all sales without any responsibility in the handling of stock. The income from this source last year was ¥246.00.

Meantime, the work of organizing and developing District Associations has been pushed with as much vigor as the resources in hand permitted. As a result, twenty eight *Bukwai* (district meetings) have been organized and lecture meetings planned to instruct S. S. officers and teachers and popularize the movement with all classes, have been held. Last year Rev. Kichitaro Mito conducted meetings in Okayama and Kure. Mr. Tohio Muroyoma assisted in meetings in Kobe. Rev. Mr. Tamura lectured in Kyoto and Nagoya. Other meetings were held in Iyo, Shikoku. Following the great national Convention held in Tokyo in April 1910, an epochal event whose influence is still felt in various ways, other rallies were held in the five districts into which Tokyo is divided.

In November a three days' Institute was held for teachers. It may be of interest for friends outside Japan to know what Japanese teachers are thinking about. These subjects were discussed at this meeting: Principles of Religious Education; Textbooks for the Sunday School; The Years of Adolescence; Child Pschyology, and Religious Prejudice without Experience.

Very much more of this convention work throughout the country would have been very desirable and this has been the steadfast desire of the Executive Committee, but the production of two distinct lines of literature has been such a heavy drain on the slender income of the Association that, after paying the salary of a General Secretary, there have never been sufficient funds available to fairly test the possibilities there are in the office of a Secretary.

By correspondence 430 sustaining members who paid approximately ¥1.00 each have been enrolled.

The contributions from the Sunday Schools amounted to about ¥70.00.

The Last Convention.

When it was learned six months ago that Mr. Frank L. Brown who had such an important part in the organization of the Association would be present at the annual convention, his arrival was anticipated with unusual pleasure. Not only did the World's Committee send Mr. Brown but Bishop McDowell, a staunch friend of the World's Association, timed his visit to Kobe on his journey around the world so as to be present and participate in the programme April 23d. Bishop McDowell spoke on Christian Ideals and Forces. Mr. Brown on The Graded System in Its Relation to Teachers. A number of other addresses gave sufficient and gratifying evidence that problems associated with the religious life of childhood are being very carefully and widely studied.

Constitutional Changes.

However, good as the speaking was, perhaps an even greater interest centered this year in certain proposed changes in the constitution. It was believed by a majority of the delegates that more could be accomplished by eliminating the officies of the General Secretary and Executive Committee and entrusting the responsibility for the future development of the movement to twelve directors.

Five of these directors live in Tokyo and seven others are pretty well scattered from Hakodate to

Okayama. Rev. T. Ukai was elected chairman of the Board of Directors and Rev. H. Kozaki President of the Association. The five directors who reside in Tokyo are to perform the duties that formerly fell to the executive committee. Mr. Davey, representing the Federated Missions, and the two treasurers also meet with the Tokyo directors, for the transaction of business.

Until this year, each Sunday school has been a unit in the organization, but this year's convention decided that henceforth each bukwai shall be a unit, and the bukwai will be represented in the annual conventions according to the number of their Sunday schools, five and multiples of five being the basis of calculations.

Along with the added prestige of the District Associations goes the responsibility for gathering funds for the development of Sunday schools within the district. The District Associations have assessed themselves ¥950.00. If this goal is reached it will perhaps justify the change of system, though it requires a pretty robust faith to believe that such a magnificant advance can be made in any single year.

The foregoing account indicates in a general way the course traversed by the Association since its formation. It is a growing and therefore a changing organization. It will continue to grow and it certainly will continue to change, continue to re-adapt itself to the social order in which it finds itself. However, if goals are reached by paths other than those in the thought of the original promoters, no one will rejoice more than its first friends, so long as substantial results are achieved. It is the confident belief of those who are in closest contact with this organization that the growing body of Sunday School

literature such as lesson helps and books and the very greatly increased appreciation of the value of this agency of the church quite justify the large expenditure of time and money by such true friends as Mr. Brown and Mr. Heinz and quite justify the hope of all who are contributing in any way to the spiritual upbuilding of the youth of Japan, that the blessings that have followed the modern Sunday School in other lands will attend it here.

ALFED T. HOWARD.

CHAPTER XXIII.

THE JAPANESE YOUNG MEN'S CHRISTIAN ASSOCIATION.

The past twelve months constitute one of the most normal years our movement has experienced, for apart from the absence of one of our secretaries on furlough and the emergency relief work called for by the floods in Tokyo, all departments have moved along with comparative regularity.

The continued development of the city Associations has been encouraging, Dairen, Osaka and Nagasaki being most noteworthy. Dairen building was completed within nine months, and within the budget, at a cost of ¥52,000. Even before it was opened in March, 1911, three hundred members had been enrolled, and by the end of April there were 520. It contains several features new to Japan,—bowling alleys, dormitories for commercial men, a modern heating plant, and both Japanese and European dining rooms. The result is that young men flock to the building and all thoughtful citizens are delighted to see such a vigorous competitor to the all too numerous demoralizing resorts. Of course the educational and

religious features are energetically promoted ; but it is the social and recreational opportunities that chiefly attract the non-Christian men. Quite a portion of the educational classes are taught by the secretaries in the offices of the Specie Bank and the South Manchuria Railway. A testimony to the value put upon the Association by leading citizens is the fact that a director of the Railway had circulars and membership blanks sent to all the employees in the headquarters' offices. The budget for the present year is ¥8,000 which is all derived from Dairen. One secret of Dairen's success has been the team work between Secretary Hibbard and Mr. Morise, who returned last year from America after three years' study in the Association Training School at Springfield, Mass.

Osaka has long excelled in the size and efficiency of its English School. The enrollment for 1910 was 696. In addition, 123 pupils were enrolled in the day school which offers general preparatory courses. The religious, social and physical work has all revolved chiefly around these schools. There have been daily chapel exercises and 12 Bible classes every week, including those composed of outside students. There has been no single ingathering, but a steady sowing and reaping, resulting in a catechumens' class, from which 15 men have entered various churches. The Osaka building—simply a large square hall—was the first to be built in the Orient, and while the walls are still intact, and a chain of cheap wooden rooms has been built on to accommodate the growing work, it is realized by all that a new building is an early necessity. As a preliminary, the Directors and Secretaries have made an exhaustive study of the city—its population, industries, amusement and transportation facilities.

An equally important preliminary was the enrolling of over 600 new members in June 1911, making a total of 1000.

Nagasaki—this conservative, sophisticated and once notoriously anti-Christian seaport, contrasts sharply with both Dairen and Osaka. It is said that not one in fifty of the Church communicants is a native of Nagasaki. It has been a hard field for the church; it looked doubtful four years ago whether or not the Association could gain a foothold. But undiscourageable faith has triumphed. The late Dr. Sasamori saw the vision and, almost single-handed, raised in America three-fourths of the money for a building. Then he and a band of men of faith, including Secretaries Verling Helm, Merle Davis, and Horiye, secured the money for the site, opened the work, overcame suspicion and finally enlisted the cordial support of nearly every influential citizen. The campaign was won about a year ago. The past year may be considered a time of reaping. One of the notable features, started a year ago, has been the Sunday Bible School. It originated in Dr. Sasamori's desire to reach the day pupils in the two Christian schools of the city, who seemed to be proof against ordinary influences. The result was that for several months between 150 and 200 boys, half of them friends and neighbors of the day pupils, were gathered into eight classes in the Association building every Sunday at nine. Late in the year special meetings at Dr. Sasamori's own school resulted in 75 boys declaring their faith in Christ, and he asserted that most of the decisions could be traced directly to the Sunday Bible School.

Kyoto has taken possession of its new building. On Easter Sunday the opening religious meeting was

held, and quite appropriately it took the form of a union service of praise and thanksgiving participated in by all denominations, the sermon being preached by Bishop Honda. Since then it has been used by a great variety of meetings, including National Conventions of the C. E., of transportation companies, and of dentists, and concerts, lectures and receptions, thus demonstrating the wisdom of providing such a commodious auditorium and social rooms.

Kobe completed in January a neat dormitory, which will serve for its general work until the larger building is erected.

Tokyo Association found its part in the relief of the flood sufferers in Honjo and Asakusa a strenuous summer diversion. The experience showed that the people of those wards are unexpectedly responsive to, as well as in need of, religious and physical ministration. It suggested that the time might not be distant when the Association would be called upon to undertake permanent work among them. Two regular points of contact already established with the industrial world are the employment bureau, which found positions for 275 men last year, and the frequent meetings and entertainments for apprentices and clerks in various trades. The Association opened in January a hostel in Kanda for students of the Higher Commercial College and bought a site in Azabu for a similar hostel for students in Shiba.

The year 1911 will long be remembered for the promise of ¥500,000 from friends in North America toward erecting buildings in Japan. For three years preparations had been made for getting this fund and no further gifts from abroad are expected for several years to come. Any thought of its being too large is dispelled by the fact that it must suffice (bar-

ring small additions from Japanese sources) for the city buildings in Kobe, Yokohama and Tokyo, three University Y. M. C. A. halls in Tokyo and Kyoto, three student hostels, and a National Headquarters. The large variety of facilities required by an Association building, if it is to fulfill its function as an efficient servant and as a social and physical annex of the Church, not to mention the rising cost of building, will make careful economy necessary in order to keep within the available funds. Gifts toward the sites and the building funds are also being raised in Japan, ¥51,000 having been pledged this year. Two-thirds of this amount was pledged by non-Christian Japanese, on the very heels of the huge Imperial Charity Dispensary Fund, to which all the well-to-do men have subscribed very largely; and Christian Japanese have given fresh evidence of the fact that they are generous stewards by subscribing the other third.

The visit of Mr. Sherwood Eddy was the occasion for evangelistic meetings in four Associations and in seven Christian schools, leading to the enrollment of 200 enquirers. In Tokyo Association eleven of the school pupils took the occasion to declare their decision to prepare for receiving baptism in five different churches. Mr. Eddy also participated in small conferences regarding the history and principles of the Association and its relation to the Church. Mr. Wilbur has rendered valuable service, not only at these conferences, but particularly by his tour to give expert counsel and co-operation at Seoul and Dairen.

Bible study was made a central feature at the Summer Conference where nine groups were successfully conducted. The need for suitable outlines has been partially met for middle school students by Mr.

Gleason's studies in Eight Great Teachings of Jesus Christ and The Parables of Jesus Christ. Mr. Kashiwai's able Studies in John's Gospel have continued to be used, particularly by older students. In Kyoto and Kumamoto, one Kyoto Imperial University student who had used these studies himself succeeded in forming three groups for the study of John, and he and a fellow student have written a series of questions and suggestions to be used with Prof. Kashiwai's volume.

The twenty-five Association Teachers of English in Government Schools have used their leisure time for much Bible teaching and personal intercourse among their pupils. They have also rendered valuable aid to local churches. One of them, Mr. Lilly of Osaka Commercial College, wrote a simple exposition of "What it Means to Become a Christian," primarily for his own students, but soon the orders for it from other Christian workers raised the circulation into the tens of thousands.

Two excellent volumes have been published in Japanese: President H. C. King's "Rational Living," as given in Japan last spring, and Dr. J. R. Mott's "The Future Leadership of the Christian Church." The *Kaitakusha*, the National organ, has 2,200 subscribers and is self-supporting. The Chōsen Railway department has started a magazine for its members which has 1,200 subscribers.

The total number of Associations in the Union remains at 72, and the membership numbers a little over 7,000, including the 1,200 Japanese railway men enrolled in the Railway Y.M.C.A. of Chōsen. The sending in 1910 of Mr. Niwa to take charge of both the railway and the city work among Japanese in Chōsen has resulted in making the railway work

more pronouncedly Christian and has inaugurated a new era in the city Association in Seoul.

The despatch of Dr. Y. Chiba and Mr. T. Komatsu, National Secretary for student work, to the World's Student Federation Conference at Constantinople in May 1911 strengthened the bonds between the Japanese and sister movements, and added strength to that remarkable parliament of workers among students, which assembled at the citadel of Islam and in the center of the dormant but not dead Eastern Churches.

GALEN M. FISHER.

CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION.

Quietly, almost imperceptibly, during the five years of Christian effort amongst the Chinese students in Tokyo a miracle has been enacted. How great the miracle is only one who knows the inner mind of the proud scholar caste in China and their bitter opposition to Christianity can appreciate. For one hundred years of unfortunate misunderstanding, prejudice has been added to prejudice, until to the majority of the literati, Christianity has become feared and hated as an alien faith under the cover of whose introduction not only their most cherished customs and ideas were to be overturned, but their very nation itself destroyed. Recruited largely from this class the majority of Chinese students came to Japan either hating Christianity bitterly or regarding it with lofty contempt, as worthy of belief only by the ignorant and un-

lettered masses. "Have any of the rulers or of the Pharisees believed on Him?" well represented the attitude of many.

Today all this is changed and the majority of these men are now, at least in a general and impersonal way, favorable to Christianity, and many regard its rapid propagation in China as the surest hope of their country's salvation.

There are many causes which have helped to bring about this revolution. Not the least has been the example of Japanese Christianity. Here they have seen a native Christian Church largely independent of foreign control, led by men of culture and education and recognised standing, and free from all such excrescences as the church "law case" which has been such a fruitful source of trouble and bitterness in China. They have learned that many of the evils which they have been wont to lay at Christianity's door have been the result of China's weakness and the extra-territorial rights of foreigners in their country.

As a result of this and many other influences, the bitter and unreasoning prejudice with which these men regarded Christianity, and which has prevented them from really knowing what Christianity was, has been broken down and many have heard the Good News of the Kingdom with gladness. The Christian ideas of universal love and brotherhood, of liberty and equality appeal with peculiar force to them, perhaps because they feel that if foreign nations would only follow these principles in their treatment of China, all might be well with their ancient Empire. Mr. George Sherwood Eddy's recent visit revealed the fact that there are literally hundreds of these men who are willing to study

Christianity to see whether it has power to help them and their nation at this time of change and crisis.

It will be of interest to those who subscribed to the China Famine Fund through the Chinese Young Men's Christian Association of Tokyo, to know that their gifts not only helped the famine sufferers, but that the fact that the Association was enabled through their co-operation to raise a sum amounting to more than ¥1,000 for this purpose won a great deal of goodwill for the Association and the Church from the whole body of Chinese students. The Chinese are pre-eminently a practical people. Anything that "works" appeals to them strongly. This example of the practical effect of Christian belief did more to win their approval than much preaching would have done.

During the year there have been two new developments in the work for Chinese students. The first was the organization in July 1910 of the first Summer Conference for Chinese students in Japan. This was held at Hayama and proved quite successful. Owing to the fact that so many of the students return to China during the summer vacation, the Conference was held this year during the spring holidays. The Conference met at Kamakura April 1-10 and forty men coming from all parts of China were in attendance.

The second new development of the year has been the endeavor to reach the increasing number of Chinese students studying outside of Tokyo. A beginning has been made in Nagoya, Kyoto, and Osaka and it is hoped that a traveling secretary may be secured to organise this work and carry it further into other cities such as Okayama and Sendai and all the places where Chinese students are located. What

has already been done along these lines has been made possible by the cordial co-operation of the local missionaries and Japanese Christian workers.

While the number of Chinese students in Japan is much smaller than formerly, the opportunity for bringing to them the message of Christianity is greater than ever before. In their national humiliation and helplessness they are looking for some power which can save them. From ancient times the Chinese have strongly believed that a nation's greatness is based on morality and many of these students feel that only the power of religion can save their nation from the state of moral decay and corruption into which she has fallen. One of the leaders amongst the students, a non-Christian, said in a public speech recently. "Before we can have a new China, our people must have new hearts; and we know that it is only the power of religion which can create in men new hearts." And this fairly represents the attitude of many of the most thoughtful students.

Statistics of Chinese Students Studying in Tokyo at Government Expense.

January, 1911.

Province.	Number.
Chihli	59
Kueichow	12
Shensi	20
Peking	11
Hunan	159
Szechuan	65
Kiangsi	9
Hupeh	121
Anhuei	19
Chekiang	73
Kiangsu	129

Province.	Number.
Shansi	42
Fukien	37
Honan	37
Shantung	62
Kwangtung	57
Fengtien	33
Kwangsi	4
Chiling	7
Yuennan	36
Kiangling	110
Manchuria	20
Government Schools (5)	452
Educational Board	6
Special Help	24
Universities	18
Total	1624

The number of the Chinese Students studying in the Government Schools under the control of the Department of Education ascertained at the end of September, 1910, is as follows:—

	Number.
Imperial University of Tokyo	48
Imperial University of Kyoto	11
College of Agriculture of the Tohoku Imperial University (Sapporo)	16
Tokyo Higher Normal School	76
Higher Schools of Agriculture and Forestry	
Morioka	12
Kagoshima	11
Higher Commercial Schools	
Tokyo	48
Yamaguchi	74
Nagasaki	29
High Schools	
1st (Tokyo)	126
2nd (Sendai)	13
3rd (Kyoto)	14
4th (Kanazawa)	10
5th (Kumamoto)	10
6th (Okayama)	17

	Number.
7th (Kagoshima)	12
8th (Nagoya)	11
Special Schools of Medicine	
Chiba	43
Sendai	24
Okayama	8
Kanazawa	4
Nagasaki	31
Higher Technical Schools	
Tokyo...	162
Osaka...	28
Kyoto...	9
Nagoya	18
Kumamoto	8
Sendai	23
Tokyo School of Foreign Languages	3
Tokyo Fine Art School	7
Tokyo Academy of Music	8
Tokyo School for the Dumb	2
Total	916

Chinese Students studying in Japan in the Government Schools under the control of the Department of Education classified according to localities, as ascertained at the end of September, 1910 :—

Tokyo	No.	Total.
Imperial University	48	
High Commercial School	48	
High School	126	
Higher Technical School	162	
School of Foreign Languages	3	
Fine Art School	7	
Academy of Music	8	
School for the Dumb	2	
Higher Normal School	76	
	——	480
Kyoto		
Imperial University	11	
High School	14	
High Technical School	9	
	——	34

	No.	Total.
Nagasaki		
Higher Commercial School	29	
Special School of Medicine	31	
	——	60
Sendai		
High School...	13	
Special School of Medicine	24	
Higher Technical School	23	
	——	60
Kagoshima		
School of Agriculture	11	
High School	12	
	——	23
Kanazawa		
High School...	10	
School of Medicine	4	
	——	14
Kumamoto		
High School...	10	
Higher Technical School	8	
	——	18
Okayama		
High School...	17	
School of Medicine	8	
	——	25
Nagoya		
High School...	11	
Higher Technical School	18	
	——	29
Sapporo		
College of Agriculture	16	
	——	16
Morioka		
Higher School of Agriculture	12	
	——	12
Yamaguchi		
Higher Commercial School	74	
	——	74
Chiba		
School of Medicine	43	
	——	43
Osaka		
Higher Technical School	28	
	——	28
Grand Total		619

Statistics of Chinese Students Studying in Tokyo—January, 1911.

Name of School	Gov't or Private	No. Enrolled
1. Iwakura Tetsudo Gakko,	(Private)	8
2. Toyo Daigaku	„	3
3. Waseda University	„	177
4. Shinbu Gakko	„	34
5. Seijo Middle School	„	150
6. Keio Gijuku	„	22
7. Hosei Daigaku	„	568
8. Central University	„	173
9. Dobun Shoin	„	154
10. Nihon Daigaku	„	108
11. Meiji Daigaku	„	800
12. Seisoku Eglish School	„	215
13. Seisoku Yobiko	„	200
14. Meiji Gakuin	„	3
15. Taisei Middle School	„	1
16. Koshu Gakko	„	12
17. Awoyama Gakuin	„	5
18. Shisei Gakko	„	45
19. Kokumin English School	„	20
20. Tokyo Higher Technical School	(Government)	160
21. Imperial University	„	48
22. Higher Normal School	„	105
23. First High School	„	70
24. Tokyo Higher Commercial School	„	49
25. Foreign Language School	„	3
26. Tokyo Fine Art School	„	7
	Total ...	3,219
27. Girl Students in Fine Art School	(Private)	18
28. Japan Women's University	„	8
29. Girls' School of Industrial Arts	„	4
	Total ...	30
Students studying in Military Schools and in other Schools and with Private Teachers, estimated		500
	Grand Total...	3,749

Membership Statistics of the Chinese Y.M.C.A., Tokyo, Japan up to April, 1911 :—

Province	Active	Associate	Total
Chihli	16	33	49
Hupeh	26	49	65
Fukien	4	20	24
Chekiang	14	51	65
Kwangtung	17	35	52
Hunan	7	33	40
Kiangsu	15	30	45
Kiangsi	5	20	25
Fengtien	3	2	5
Szechuan	11	65	76
Shansi	1	0	1
Kwangsi	1	5	6
Honan	4	9	13
Yiinan	9	19	28
Anhuei	0	12	12
Shantung	3	12	15
Kweichow	2	8	10
Shensi	0	5	5
Chi Liu	0	1	1
Kansu	0	1	1
Canada	2	0	2
England	4	0	4
America	4	0	4
	148	410	558

Statistics of Students in Residence in the Arthington Dormitory, Waseda Department Tokyo Chinese Young Men's Christian Association—February 1st, 1910—April 1st, 1911 :—

Province	No. of students
Chihli	14
Fengtien	1
Shangting	2
Shansi	1
Honan	4
Hupei	7
Hunan	10

Province	No. of students
Kweichow	2
Yunnan	2
Szechuan	1
Kiangsi	3
Anhwei	1
Kinangsu	6
Chekiang	13
Fukien	5
Kwantung	9
Kwangsi	1
Total	82
Number of Christian students entering Dormitory ...	12
Number baptized during residence	11

Chinese Students' Union Church.

During the four short years which the Chinese Students' Union Church has been organized amongst the Chinese students in Tokyo there has been a marked revolution in the attitude of the majority of the students towards the Church and towards Christianity. Four years ago amongst the tumultuous eager throng of fifteen thousand students which crowded the schools of Tokyo, only the merest handful could be found who were willing even to consider dispassionately the claims of Christ. The majority were bitterly anti-Christian and heaped ridicule and abuse on any of their number who desired to unite themselves with the church. Moreover they were inclined to regard all religion as simply the inevitable superstition which had surrounded the childhood of the race to which they in their new found knowledge had already risen superior. Modern science and the material civilization of the West were the only gods worthy of their en-

lightened worship and they saw in them all the power necessary to create a new China. To-day all this is changed. The great majority of the serious minded students now know that our country's need is too desperate to be met by the adoption of any material civilization no matter how perfect it may be. They have seen new forms, new organizations introduced in the political, educational and industrial life of our country, and still the ancient corruption has continued to run its destructive and paralyzing course. They have seen students returned from Europe and America and Japan supplied with the best equipment which modern education affords and yet powerless in the face of the forces of selfishness and greed and themselves soon succumbing to the prevailing spirit. On the other hand, separated from the conditions which gave rise to their bitter anti-Christian prejudice, they have seen that the thing which they hated was not Christianity but merely some unfortunate excrescences of the Christian propaganda in China and that the pure doctrine of Jesus contains the cure not only for the ills from which our country is suffering, but that if His principles of love and sacrifice and universal brotherhood were carried out, all international rivalry and jealousy with their attendant evils would cease.

And so it has come about that the majority of the best type of Chinese students in Japan to-day believe that a strong faith in religion amongst the people of a country is necessary to that country's permanent greatness and the majority of that majority favor Christianity. We Chinese have believed from ancient times, even when our conduct has been most contrary to our belief that a country's greatness was based upon the good character of its individual citizens. Many of these students in Japan are now beginning

to understand that in the founder of Christianity alone is to be found the power necessary to renew the hearts of both high and low and thus lay foundation for the true reform of our country.

While it is a long step from such an attitude to a full acceptance of Christ as a personal Saviour and to a willingness to join the Church, yet even this marks a tremendous advance over their former attitude of suspicion and hatred. Some two hundred have already openly joined our Church and many more would were it not that "it is harder for a camel to go through a needle's eye" than for a Chinese official to be a Christian. But while many of them have not been willing to sacrifice their prospects for official position, yet their influence in the future will always be on the side of Christianity.

The work amongst these students in Tokyo is of great significance for the whole Christian propaganda in China. Not only do the students come from all parts of the Empire but they belong mostly to the gentry, the most powerful class in the country. Should these men once accept the truth it will be easy to evangelize the other classes. One of the chief reasons for the slow progress of Christianity in China in the past has been the bitter and unreasoning opposition of the gentry, for the common people to a large extent follow their leadership. The removal of prejudice from the minds of so many of the coming leaders of this influential caste during their sojourn in Tokyo is consequently of immeasurable importance.

Recently a young man came and requested to be taken into the Church. When asked what his purpose was in becoming a Christian he replied, "I am soon returning to China. My ambition is not

so high as many of the other students; I never expect to be a great reformer, but I want to tell my fellow countrymen of a Power which can make men pure and just and honest and can make them really love their fellows, the power of Jesus Christ. I hope to be able to lead many of my friends and relatives in China to become Christians." Such men are the hope of our country.

MARK LIU,
Pastor Chinese Students' Union Church.

KOREAN YOUNG MEN'S CHRISTIAN ASSOCIATION.

To Koreans the past year will always be remembered as the year in which their national identity was merged into that of Japan. Such an event could not but affect the work of the Association. The bitterness and unrest and suspicion which it exited in the hearts of these high spirited, impetuous and according to their light, patriotic young men seriously interfered with the Christian propaganda amongst them. When all minds were full of the one topic they did not care to give attention to anything else. Then too the natural suspicion with which the police regarded all gatherings of Koreans for a time reduced the attendance at the regular religious meetings. Fortunately this extremely delicate situation has been passed through without any untoward incident and the Korean Christian leaders are settling down again to the quiet effective work which they have been carrying on amongst their countrymen for the past four years. The political crisis has

not affected the general attitude of Korean students towards Christianity, unless it has been, if anything, to make them more favourable.

The number of students has slightly decreased, owing largely to the political situation. There are now 446 in all. Since the opening of the work 150 have become Christians. The majority of these have not yet been baptized owing to the fact that there is no Korean pastor in Tokyo. This is a need which the missions in Korea have promised to supply.

During the year money has been subscribed in America for an Association and Dormitory Building for Korean students in Tokyo. This will be erected in the near future.

CHAPTER XXIV.

TOKYO YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

In a city ten miles square, containing more than two million people, the Tokyo Association has a field large enough for exercise. About nine hundred thousand of the Tokyo people are women,—say a million in round numbers,—fifteen thousand of them school girls in schools of high school grade and above. There are seventy girls' schools in Tokyo. It is with this student body that the Tokyo Association is as yet chiefly occupied. Teachers in Japan wield a most tremendous influence over their pupils, so great a one that it is sometimes better that teachers who teach Bible classes should have girls of another school than their own, so that the girls may not mistake loyality to their teachers, for desire to be Christians. Again, the teachers and the pupils are more eager for knowledge of Christian things than any other class. The women students of to-day will soon be the wives of the leading men of Japan,—leaders in every department of life. Considering only the Association movement, it is also necessary to enlist the women students, for

the Association must be planned and conducted by Japanese women and not by foreigners,—and this means educated Japanese women.

Besides the women who are now either pupils or teachers, there is the increasing number of business women, whom so far we have hardly touched. Their hours are long, they go long distances to work, they ought not to be out in the evening. This limits their time for play and study, except in their own homes, to a small part of Saturday and all or part of Sunday. We have now in the Tokyo Association one English class for these girls, which meets at five o'clock one or two afternoons each week,—and we have had a few social meetings of bank girls on Saturday afternoons. These girls will be a fascinating part of the Association field, as we become strong enough to touch them.

Another class of women who need greatly what the Association can give are the young married women and other alumnae of various schools who live at home. We all know in America the hiatus that sometimes yawns between school or college life and the time of really satisfying adjustment to one's future home life. Even a girl who has been interested and active in her college Y W.C.A. often finds herself some time in getting into Christian work either in her father's home or her own. Here the difficulty is greater because of the myriad calls upon a woman's time. Guests may call upon her from morning until night, and the effort to meet all her obligations makes it very difficult and often impossible for her to take up any outside responsibilities. We are constantly learning of graduates of mission schools, Christians from different parts of Japan, who are now living in Tokyo. We should get into touch with these women, and give them an opportunity, not only of

religious, but of social activity, and the opportunity for continuing some line of study.

This Tokyo field of a million women is also being touched by about eight Christian schools for girls, besides the churches, and about seven Christian hostels, where different kinds of institutional work are done. The Association is not the only agency working for young women in Tokyo. But it is the only women's organization with world wide connections, which can unite women of many denominations in a definite far-reaching work for women. The missions look to the Association to touch the government, city, and private schools,—to gather together Christian graduates, of different schools, and members of different churches, organize and train them for all round Christian work.

The Tokyo Committee is made up of fifteen women, ten of these Japanese ladies, five American and English. There is a Hostel Sub-committee, a Finance Committee and a chairman of the Religious Committee. So far they have touched their field in the following ways,—through the student hostels, educational and Bible classes, religious meetings, and social gatherings. They have two hostels, together able to accomodate seventy girls, with a Japanese woman at the head of each. In these hostels the girls have as wholesome a Christian life as we can plan for them. The daily devotions are not compulsory, but they are popular. There is a weekly Bible class at each hostel, two classes in cooking each month at each house, an English class and opportunity for lessons in flower arrangement and koto playing at one of the hostels. We have now seven English classes a week at the Y.W.C.A. headquarters. This department is managed by a Japanese girl who is a graduate of Miss Tsuda's

English School. She has both Japanese and foreign teachers for her classes. The Bible classes at headquarters number six—all but one of these are taught by Japanese women either teachers or graduates. We have also a Sunday school at headquarters and one at each hostel,—children gathered from the neighborhood and taught by the girls. We have no regular weekly religious meeting as yet. On special occasions like the November Week of Prayer and the February Day of Prayer for Students, we try for a general meeting and send invitations to a great many schools. Last November we had two meetings with a total attendance of one hundred and sixty five.

One new feature of our work during the past year, beginning with the fall of 1910, to be exact, is the cooking classes at the hostels. They are being taught by a Japanese woman, who studied at Simmons College, Boston. We also are most grateful for a second matron, having been without a permanent head for our second hostel until now. Two new houses for policeman are now being built, one at each hostel. These might be called a new feature. We want the girls in our hostels to be quite safe and, having had one mercifully inexperienced burglar during this autumn, we are planning not to have others.

Who can say what we would do if we had plenty of money and workers? Just now we are trying here in Tokyo to raise the seven thousand *yen* loaned by the Japanese Y.W.C.A. for the land of the second hostel. We have raise ¥1,410. Our Bible classes are very few in number and enrollment. The Tokyo membership is only one hundred. The Tokyo secretary is still in the midst of her first battles with the language. If we had more Bible class

teachers, more women to help in working for attendance in the classes, more to work on committees, and secretaries at home in the language,—who knows what we might do? Sometime we shall do all these things—"not that we are sufficient of ourselves to esteem anything as from ourselves, but our sufficiency is in Him."

MARGARET L. MATTHEWS.

NATIONAL YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF JAPAN.

President—Mrs. Hana Ibuka, Meiji Gakuin, Shiba, Tokyo.
National Secretary—Miss A. C. Macdonald, on furlough.
National Office Secretary—Miss Mary Sherrard Kerr, 41 Sanbancho, Kojimachi, Tokyo.
Active Member, World's Committee—Miss Michi Kawai, 41 Sanbancho, Kojimachi, Tokyo.
No. of Associations, 20.
Approximate Membership, 1,500.

Associations.	President.	Address.	Membership
Hakodate, (city).....	Miss Mollie Brownlow	67 Aioi-cho	26
Hiroshima,	Miss Toku Matsushita	Kaminagarekawamachi.....	70
„ Girls' School	.....	Imadegawa-dori.	50
Kyoto, Doshisha Girls' School			
Morioka, (city)	Mrs. Chiyi Hatakeyama	43 Uchimaru ...	27

Nagoya, Seishi Girls' School	Miss Wynne Willson	Shirakabe-cho	40
Osaka, Bishop Poole's Girl's School	Miss K. Tristram	12 Kawaguchi-cho, Nishi-ku	67
Osaka, Wilmina Girls' School	Miss Tomo Nakata	Tamatsukuri, Higashi-ku	197
Sapporo, Sapporo Student Y.W.C.A.	Miss Aya Kunie	Hokusei Girls' School	50
Sendai, Miyagi Girls' School	Miss Koto Kamei	Higashi Sanban-cho	149
Tokushima, (city)	Miss Mackie	Tokushima	87
Tokyo, (city)	Miss Matthew (General Secretary)	41 Sanban-cho, Kojimachi	100
Tokyo, Aoyama Girls' School	Miss H. S. Alling	Aoyama Minami-machi	143
Tokyo, Aoyama Girls' Industrial School	Miss Chie Okada	Aoyama Minami-machi	40
Tokyo, Miss Baurnfeind's Bible S'ool	Miss Yoshi Yoshida	84 Sasugaya-cho, Koishikawa	39
Tokyo, Joshi Gakuin	Miss Kei Yamamoto	33 Kami Niban-cho, Kojimachi	23
Tokyo, Miss Tsuda's School	Miss Shige Shinoda	16 Gohan-cho, Kojimachi	118
Utsunomiya, Utsunomiya Christian Girls' School	Mrs. E. C. Fry	7 Nijomachi, Utsunomiya	18
Yokohama, Ferris Seminary	Miss Tane Yukawa	178 Bluff, Yokohama	204
Yokohama, Kyoritsu Girls' School	Miss Shun Oishi	212 Bluff, Yokohama	77
Yonago, (town)	Miss Jessie C. Gillespy	Yonago, Hoki	35

Woman's Christian Temperance Union.

The work of the W.C.T.U. in Japan is carried on through organizations of woman's societies numbering sixty-eight, with three thousand, five hundred members, the Young Woman's Branch, having

twenty societies and six hundred members, the Loyal Temperance Legion with fifty-six Legions and an approximate membership of six thousand, and the Foreign Auxiliary with branches in Tokyo, Osaka and Kobe, having altogether two hundred and twelve active members, and twelve honorary members most of whom are men.

Something of an estimate of the work of the past year may be gained from the two conventions held last summer. The first of these was the convention of the National Union which took place at the Friends' School in Tokyo, July 12th—16th and which was attended by a large and enthusiastic body of delegates. Reports of national superintendents showed that notable gains had been made during the year in department work, the departments of Scientific Temperance Instruction, Medal Contest and Mothers' Meetings having been especially active. Count and Countess Okuma graciously entertained the convention for one day and became honorary members of the Union, presenting a gift of one hundred *yen*. The Foreign Auxiliary convention was held in Karuizawa the second week of August, some of its special features being a stirring address by the Rev. T. Roseberry Good, a medal contest participated in by seven foreign children and a reception to which the general public was invited. An all day conference of superintendents, both Japanese and foreign, instituted by Miss Strout and held once a year is helping to bring our workers into close touch with one another and to strengthen all lines of effort.

Under the efficient management of Miss Azuma Moriya the work for children is making steady progress. Miss Moriya has this past year travelled

extensively throughout the country, speaking on temperance in government and primary schools, girls' schools and Sunday-schools and wherever possible organizing branches of the Loyal Temperance Legion. The Children's Herald, our juvenile temperance paper, has continued to gain until we now have a subscription list of nine thousand. Many an incident has come to our attention to show how much good the little paper is accomplishing, such, for instance as the following: a boy of twelve years living in a small village of the Hokkaido, after reading a copy loaned him by a friend from Asahigawa, on his own initiative organized a temperance club among his school fellows.

One particularly successful undertaking of the year was the work of the Maebashi Union in connection with the Prefecture exhibition of Gumma Ken. During the entire two months of the exhibition, a Rest House was kept open, quantities of temperance literature were distributed and a large "open meeting" was held in the public auditorium, with the Honorable Taro Ando, Madame Yajima and Colonel Yamamuro as speakers. The W.C.T.U. expected to pay a high rental for the use of the auditorium, but received a gratifying surprise on being told by the officials in charge that owing to the *high character* of the meetings, no rent would be charged. The Governor of Gumma Ken has given his promise that during his administration no houses of ill fame shall be built in the prefecture. The Wakayama Union has been instrumental in obtaining a similar promise from the governor of that province, after having carried on a lively campaign for the purpose of preventing the erection of such places.

A new work undertaken this past year by the W.C.T.U. is the partial support of the Airinsha, a night school for factory girls in Mita, Tokyo, which has an attendance ranging from thirty to sixty and where Christian teaching is a part of the regular curriculum. One new tract, 'The Causes and Prevention of Tuberculosis,' has been published this year, as well as re-prints made of several old ones, and one new book has been gotten out, a 'Medal Contest Reciter for Children.'

One cannot forbear saying a word about our truly great leader, Madame Kaji Yajima, who though in her seventy-eighth year, still enjoys vigorous health and is full of energy and wise planning for furthering the cause of temperance in this land. The Foreign Auxiliary is fortunate in having Miss M. A. Spencer as its efficient president. Miss Spencer, in spite of the fact that she is actively engaged in her own particular field of missionary endeavor, manages to find time to spare for this important work and can be counted upon to give counsel and help whenever and wherever it is needed. The W.C.T.U. of Japan is fortunate in having two such leaders.

Miss Strout's home-going last autumn meant a great loss to the W.C.T.U. in this land; but she is doing a very necessary and valuable work in America, arousing interest in the world's temperance movement and augmenting the funds of the World's W.C.T.U. treasury.

RUTH FRANCES DAVIS.

CHAPTER XXV.

THE JAPAN UNION OF CHRISTIAN ENDEAVOR.

An excellent annual meeting was held a year ago at Sendai and a still better one, the nineteenth in the series, this spring at Kyoto. The new Y.M.C.A. Hall, John Wannamaker's generous gift to the Kyoto Association, the freshest and best appointed building in Japan for such gatherings, was the place and April first to third the time of this year's meeting.

Special features were Dr. Harada's strong address on Impressions of the Edinburgh Conference, a pathetic speech in excellent Japanese by a Korean who graduated this spring from Doshisha Theological Seminary and goes shortly to Chosen to work for his own people, a financial rally led by an Osaka layman, and the inauguration of a street-preaching and tract-distributing campaign in the parks and at the railroad stations of Japan's old sacred capital. Five brief, readable tracts on 'The Life of Man,' 'Essentials of True Manhood,' 'The Way of Belief in God,' 'Christianity and Moral Problems,' and 'Christianity and Social Movements,' written by Rev. T. Ishiguro and Rev. T. Makino of Kyoto had been prepared

specially for this work and ten thousand copies of each printed, various missions and individuals contributing the funds needed. Five bands of young people did the distributing with great enthusiasm and success.

Rev. T. Osada of Osaka was re-elected president with Rev. Messrs. K. Ishikawa and G. Fukuda of Tokyo and H. Yoshikawa of Kobe as vice-presidents. Instead of one salaried secretary as heretofore there are to be three honorary secretaries, Rev. T. Makino of Kyoto chief, and Mr. T. Sawaya of Okayama and ---- —— of Tokyo as associates. The treasurers of the Union are Rev. T. Makino of Kyoto and Rev. J. H. Pettee of Okayama. The presidents of the Nagasaki, Kobe, Osaka Kyoto, Nagoya, Tokyo, and Sendai Local Unions constitute the board of councilors.

There are now 140 societies in all Japan, twenty new ones having been organized during the past year. The Nagoya Union secured the Clark prize banner and the promise of next year's meeting. An annual grant-in-aid of $1,000. from the Worlds' Union is still continued and this, supplemented by what is raised in Japan, will be used the coming year largely for tours among the churches, stirring up the young people to work for Christ and his Church.

J. H. PETTEE.

THE CHRISTIAN ENDEAVOR HOME FOR SEAMEN, NAGASAKI, JAPAN.

Under the management of the Board of Directors, the Ven. Archdeacon Hutchinson, Messrs. E. R. S.

Pardon, M. K. W. Heicher, G. S. Watrous, and the Rev. F. Herron Smith, the Home has completed its fifteenth year of service. Warships come to this port so seldom that it is impossible to employ a regular man for this work, so it is carried on by the following committees chosen from the Board: Committee on Management; Committee on Repairs and Furnishings; Committee on Records and Statistics; and Committee on Meetings. In addition a retired navy veteran is employed as care-taker and has direct oversight of the management of the house.

The property has been improved during the year by furnishing the parlors neatly and cosily, by putting in new floors in the dining and reading rooms, and by repainting the exterior. For the first time in recent years, the treasurer's report shows a surplus, the account standing as follows: Working Expenses ¥1,780.67; Working Income ¥1,833.41; Surplus, ¥52.74.

In all 2,247 meals were served by the Japan Hotel which caters for the institution, and 313 days of board and lodging were provided to transients by the care-taker. 926 beds were rented and 140 charity meals and 60 charity lodgings were provided. 19 meetings were held in the Home or on ships with an attendance of 631 with three professed conversions.

Most fortunately, both the American and English fleets made their visits at a time when schools were not in session and mission work not pressing. The U. S. S. "Colorado" and "Maryland" were in port more than a week at Christmas time. The Christians were soon found and made welcome not only to the Seamen's Home, but also to the homes of the missionaries and the Christian business people. Four services, including a Christmas Social and a Sunday

service on the "Colorado" conducted by the Rev. A. Pieters, were held for these men, and in addition many of them attended the regular Union Church Services.

The "West Virginia" and "Pennsylvania," part of the same fleet, were in port from the 3rd to the 13th of January. The Christian organization on the "West Virginia" is the largest and most efficient that has visited Nagasaki. Close relations were established with the Christian men and many who were not Christians were reached and we trust helped. Four meetings of various kinds were held with these men.

Not until June, when the U. S. S. "Charleston" appeared, did we have another visitor. She was here in the middle of the week and the men were not allowed ashore much, so little work could be done. The U. S. S. "Supply" from Guam was here at about the same time and one successful meeting was held with her men.

The unfortunate wreck of H. M. S. "Bedford" prevented the regular visit of the British fleet, though all the ships were here for a few days each in August. We greatly missed the "twelve apostles," as the faithful band of Christians on the former flagship, H.M.S. "King Alfred" was called, but found a few earnest men on her successor the "Minotaur." H.M.S. "Kent," "Monmouth," "Flora," and "Alacrity" were also here and six meetings in all were held. The British ships are well supplied with chaplains, so no services need be held aboard as on the American ships. On Sunday mornings the Non-conformists were all sent ashore and meetings were held for them at the Home. The men were mostly new to Nagasaki, but as they will be in the East for two years at least, better work can be done when they come again.

Thousands of American soldiers have passed through on the transports, but aside from providing them with meals and lodging we have been able to do little for them. This year by the use of stereopticon lectures on Japan, we hope to be able to get in touch with more of them.

The present plan of conducting the Home without an active Christian Manager is certainly not the ideal one, but is better than keeping the place closed.

F. HERRON SMITH.

CHAPTER XXVI.

IN HAWAII.

Things in Hawaii are moving among the Japanese. The year has been distinguished by a steady, strong evangelistic spirit, and a new vital interest in the question of self support.

The *centre* of evangelistic power is in the Makiki Church of Honolulu. Its pastor, Rev. T. Okumura, is an indomitable worker, full of new and practical schemes and with a power of communicating the fire of his own spirit to others. His church is a regular beehive of willing workers, its members holding meetings in various localities, distributing tracts, hunting out every new arrival, and vying with each other in bringing new recruits to church. Mr. Okumura is training a band of young men for the ministry. One of these entered upon the work during the year, six more are still in preparation. One while working during the summer on a plantation to earn money for further schooling stirred up a revival whereby forty-six Japanese laborers were converted. This year the slogan "sennin undo" has been adopted and several churches in the islands

are joining in the campaign to win 1,000 to Christ during 1911.

Rev. T. Hori, who arrived from Maebashi in 1909 has been the pastor of the Nuecanu St. Church, pulled it out of the most discouraging condition and brought it to complete self-support. This example has stirred churches all through the islands and the spirit of self-support has advanced in the most gratifying manner, some churches increasing their contributions from 20 to 40 per-cent. We hope the Japanese will soon unite in the support of a missionary evangelist of their own.

A decided improvement has been made in some of the camps where Japanese laborers are located, by a campaign by our ministers and evangelists in behalf of planting trees and flowers. Over five thousand trees were planted last year; prizes were offered by The 'Tomo,' a publication, of the Hawaiian Board, The largest trees raised from the tiny seedlings attained a height of over fifteen feet within a year.

The Mid Pacific Institute has come into full swing with the completion of the Boys department which is called Mills School. About 100 Japanese young men are now in attendance. This school with its magnificent buildings commanding an inspiring view of land and sea, offers to young men a practical education at a moderate tuition. Several free scholarships for Japan have been established for students who may succeed in passing the required examinations, held in Japan. At the time of this writing a committee of distinguished Japanese in Tokyo is being constituted to co-operate with the Mid Pacific Institute in placing these scholarships in the hands of worthy students.

The Friend Peace Scholarships.

The "*Friend*," a monthly paper published in Honolulu by the Hawaiian Missionary Board is the oldest paper west of the Rocky Mountains, being now in its seventy-fifth year. From the first its aim has been, on the basis of the Gospel of Jesus Christ, to promote friendship between the representatives of the many races gathered at that meeting place of the nations.

The Editor-in-chief of the *Friend* is the well known Rev. Dr. Doremus Scudder. while Mr. Theodore Richards is the enterprising business manager. In the fertile minds of these friendly men and their asscciates, were evolved plans for promoting friendship between Japan and the United States.

Among those plans the first to mature is this which has resulted in the establishment of five Peace Scholarships, administered by a group of Japan's most representative and able men. Count Okuma naturally leads the list of patrons. Other members of the Committee are :—

Hon. Soroku Ebara, ex-M.P. of the House of Representatives,
Rev. Dr. Motoda, President of St. Paul's College,
Hon. K. Kamada, President of the Keio University,
Mr. Jinzo Naruse, President of the Women's University,
Dr. Nitobe, Director of the First Koto Gakko,
Rev. Dr. Yoichi Honda, Bishop of the Japan Methodist Church,
Mr. Morimura, head of a large business house,
Hon. Saburo Shimada, M.P., journalist, statesman,

Hon. Y. Ozaki, Mayor of Tokyo,
Rev. Dr. K. Ibuka, President of Meiji Gakuin,
Baron D. Kikuchi, President of the Imperial University in Kyoto,
H.E., Komatsubara, Minister of Education,
Rev. D. Ebina, Congregational Pastor,
Baron Kanda, Member of the House of Peers,
Baron Shibuzawa, one of the most prominent business men in Japan,
Rev. Dr. Harada, President of Doshisha,
Hon. A. Kabayama.

A reception was given to Mr. Richards by Count Okuma early in March, at which nearly all the above gentlemen were present. After the words of welcome by Count Okuma, Mr. Richards made a full statement of the plans of the proposed Peace Scholarships. He was then closely questioned in regard to the Mid-Pacific Institute, where winners of the prizes are to take their four years of study. Upon careful consideration, these representative men voted to organize themselves into the Committee of the Friend Peace Scholarships and to accept Mr. Richards' offer. Hon. S. Ebara was elected Chairman of the Committee and Dr. Motoda Secretary.

The amount given by friends in Honolulu was $3,000 (gold). It is to be used for five scholarships and was offered only to graduates of middle schools. Provision was made for four years study in the Mid-Pacific Institute, situated in Honolulu, at an expense of $100 each per year, with $200 for travel for each student. Candidates were required to meet certain conditions of character, health, and scholarship and to present two essays of specified length, one in English on "Friendship between the United

States and Japan," the other in Japanese on "World Peace."

Having done his work, Mr. Richards returned to Honolulu at the end of March.

In due course of time notices of these scholarships appeared in the Japanese press, and official information was sent by the committee to middle schools throughout the country. A goodly number of candidates sent in their prize essays in June, and at its close five were duly selected and appointed.

This splendid idea, splendidly carried out, should serve as one more link binding together Japan and the United States in a friendship that nothing can sunder.

SIDNEY L. GULICK.

CHAPTER XXVII.

OBITUARIES.

American Baptist Foreign Missionary Society.

Mrs. Grace Webb Tenny.

On the night of September 27 at the General Hospital, whither she had been taken that morning, Mrs. Grace Webb Tenny, wife of Rev. C. B. Tenny, fell asleep with her new born son.

Mrs. Tenny was born in Rochester, N. Y., February 16, 1883 and on her conversion at eight years of age united with the Second Baptist Church of that city. From the city schools she went to Mt. Holyoke College from which she was graduated in 1904.

On her return to Rochester her Christian life found exercise in her work as Sunday school visitor in connection with her church. It was during her service here that she was united in marriage to Mr. Tenny, who was a member and formerly assistant pastor of the same church and was at that time at home on his furlough from Japan.

After reaching Japan Mrs. Tenny lived for three

years in Kyoto where she exercised a great influence through English Bible Classes which she taught in a private and in a Government middle school and also in the higher school. Also, through the women's society of the church she did a great work in building up the Christian life of her Japanese sisters.

During the last two years Mr. Tenny was professor in the Baptist Theological Seminary in Yokohama, and here also Mrs. Tenny did not allow family duties to be an excuse for omitting direct Christian work. She conducted an English Bible Class for the young men in the Japanese Church, taught English Classes in the Mary Colby Home, the mission school for girls, and had a very interesting class for girls in the Union Church Sunday School.

Mrs. Tenny did not teach aimlessly. She was unusually successful in moving those under her instruction to action and a personal submission to Jesus. Her zeal in this respect is illustrated by her work this (1910) summer while resting in Karuizawa,—she wrote personal letters to all the members of her various classes. Many who have come nearer Christ through her leading will rise up and call her blessed.

In the circle of her personal acquaintances Mrs. Tenny was loved devotedly. Her pleasing smile, happy, even temperament, her thoughtfulness and ungrudging service for others were a benediction to us all.

Her family relation is not to be invaded here, but we should lose a rich lesson should we omit to say that with all her outside duties she was pre-eminently domestic, feeling that the best of her life should be given to her child and her husband.

Mrs. Tenny was but twenty-seven years of age, but she was very mature in mind and heart, and what

she was and what she accomplished make us the more sensible of what we have lost.

> It is not vain—the birth, the toil, the pain
> That bring us to the hour of ripened power
> To pass away.
> The love once known, the deeds once done
> Shall never fade in death's cold shade
> But shine for aye.
>
> *The Evangelist.*

Mrs. Clara Sands Brand.

On Sunday morning, July 2nd, after a trying illness of more than a year, Mrs. J. C. Brand entered into rest, leaving another gap in the circle, so frequently broken during the past year or two, of our missionary pioneers.

Miss Clara Sands, as she was known to us during the first years of her residence in Japan, was born in 1844. Her home was in Salamanca, N.Y. She gave herself to Christ for salvation and service, in 1873. One night, in that year, being under conviction of sin, the Savior manifested Himself to her heart in such a vivid way that she immediately cast herself in unquestioning faith upon His saving power, exclaiming, "I understand it all now! It is not my goodness, but Thine."

From that time she devoted her life to the service of Christ in Japan, conversion being with her, as with many another missionary since the days of Saul of Tarsus, closely followed by the call to "go far hence to the heathen." After spending a day and a night in a mount of prayer, alone with God, she came down to her family and friends with shining face, her heart radiant with the assurance that she had been chosen to this service. Thenceforth her

whole thought was to make all possible preparation for this great work.

It was in the previous year, 1872, that the Baptists of the Northern States, as represented by the American Baptist Missionary Union undertook to share in the evangelization of Japan. The Rev. Jonathan Goble, it is true, of the now long extinct American Free Baptist Mission, has the honor of being the real original pioneer, the *kusawake* or path-finder, of Baptist work in the Empire,—and of modern missionary work here generally, for the matter of that,—having arrived in the guise of a sailor before the mast in one of Commodore Perry's ships, in 1853, to claim this land of the Farthest East for Him to whom are promised the uttermost parts of the earth. In the 'sixties and the early 'seventies he was here again, devoting his versatile genius to the spiritual and material benefit of the Japanese,—preaching, teaching, colporteuring, inventing the "rickshaw," shewing the Japanese artisans how to make shoes and build foreign boats, and in various ways putting the people of this land deeply in his debt. But he does not seem to have laid any foundation for specifically Baptist work, unless his nailing down of No. 75 Bluff in Yokohama, for a Baptist foothold, be accounted such. It is of Dr. Nathan Brown that we think as the real Father and Founder of our Mission. He arrived in Yokohama early in 1874, already an old man well past three score years, of the same age indeed as was Mrs. Brand at the close of her missionary life, but prepared by ripe scholarship and long experience in other mission fields to do a valuable work during the remaining twelve years of his life. In the fall of 1874 came Rev. Mr. Arthur to begin in Tokyo his brief but earnest labors. Dr. and

Mrs. Brown, in Yokohama, and Mr. and Mrs. Arthur, in Tokyo, comprised the Baptist Mission, and the whole Baptist denomination in Japan when in the fall of 1875 two lady workers were added to the force: Miss Anna Kidder designated to Tokyo, and Miss Clara Sands to Yokohama. By the death of Mrs. Brand the survivors of this little group of our pioneer missionaries are reduced to two, Mrs. Brown, now Mrs. Ashmore, making her home with her daughter Mrs. MacArthur, in Yokohama; and Miss Kidder still faithfully laboring in the Girls' School at Suruga Dai, Tokyo.

So far as appears from the records of those days, Miss Sands was not designated to any special line of work. First settlers must be able to turn their hand to anything, and our new missionary showed that in this respect she was a true pioneer, and was soon busy in both evangelistic and educational work. A band of girls whom she gathered about her became later the nucleus of the Mary L. Colby School (the *So-Shin Jo-Gakko*) which was begun by Mrs. Brown in 1886, and which has for many years, under Miss Converse, been one of the most useful and prosperous Christian schools in Japan. Miss Sands was of an earnest evangelistic spirit, and early began both to train Bible women, and to carry the Gospel message herself. She did not confine herself to Yokohama, then a comparatively small town, but went out on frequent and extended tours in the adjacent country districts of Sagami and Musashi. Those were the days of slow and difficult travel, and country work was done at an expense of weariness and discomfort unknown to most of us at the present time; but Miss Sands was thoroughly robust both in body and soul,

and pursued this line of missionary work with enthusiasm. We are told that before setting out on a tour it was her custom to call together her friends for a day of prayer for blessing upon her labors. These tours laid the foundation of the Baptist country work in Kanagawa Ken and Tokyo Fu, which has for its present centers Kawasaki, Haramachida, Kami-mizo, Atsugi and Ishikawa. With these should be mentioned Hodogaya, Odawara and Hachioji, where work is at present suspended. Directly or indirectly, Miss Sands' earnest, vigorous itineracy, affected all this region. One church especially, that at Ishikawa —formerly the Chogo church—looks on her as its Mother in the Gospel, as it was organized as a direct result of her labors. On the wall of the homely little church building, near the pulpit, still hangs a photograph of Miss Sands as she was in the early days of her life in Japan. Though faded by the sun-shine of some thirty summers, one reads in it still the strong, earnest, quiet, alert nature which she brought to her work. It is the one treasure and work of art which the little church boasts,—of course excepting the pulpit Bible,—and among the older Christians there, and at other places in the country, there are still those by whom she is highly esteemed for her works' sake, though it is twenty-five years since she made her last tour among them.

Our sailor-missionary, Jonathan Goble, deserves a conspicuous place in the Valhalla of Baptist Missions in Japan, if for nothing else, for the sagacity he shewed in staking out a claim at No. 75 Bluff. Here were erected two mission homes, one of which still stands, but slightly altered since Mr. Goble built it, and is now the residence of Dr. Dearing. Here, in one or other of these houses, with her windows look-

ing down on the rapidly growing Japanese town already crowding up to the foot of the Bluff, and out across city roofs and busy harbor to the green hills where lived her farmer friends, Miss Sands had her home, where she studied and prayed and gathered her girls and women about her for instruction; and whence she went forth on her evangelistic campaigns. For the most part she made her home with the Rev. and Mrs. T. P. Poate, who arrived in Yokohama in 1876, and in whom she found thoroughly congenial spirits. Mr. and Mrs. Poate felt the lure of "the regions beyond," and made frequent and protracted evangelistic tours in the northeastern provinces. In these Miss Sands eagerly shared, bearing gladly the weariness and discomforts of the long journeys to Sendai, Morioka or beyond. There were no railways north of Tokyo in those days, and one traveled over the rough country roads on foot or on pack-horse, in that instrument of torture misnamed a coach, or, if one might be so fortunate, in "rickshaw." These journeys of the Poates and Miss Sands opened up our work in the Sendai, Morioka and Hachinohe districts and her part in that early seed-sowing was not small. If we add to this her labors after her marriage, in Tokyo, Mito, Taira and Kofu, we see that she has been closely identified with nearly all the Baptist evangelistic work in the *Kwantō* [the region east of the Hakone barrier of feudal days].

In 1886, after eleven years continuous service, Miss Sands returned to the home land on furlough, and when she came back to us, in 1890, it was as Mrs. Brand, bringing a welcome addition to our ranks in the person of the Rev. J. C. Brand who had been for years a successful evangelist in America. They have been stationed for the most of the time in

Tokyo, but spent some years also in Mito, and have made evangelistic visits to Kōfu and elsewhere.

The twenty-one years during which Mrs. Brand has been enrolled among the missionary wives, she has passed very quietly, allowing herself to be very little in the public eye, and making her home duties and the interests of her husband's work her first concern. Her ready use of the Japanese language, and intimate knowledge of Japanese character, fitted her to be of invaluable help to him, especially as he came to this country in middle life, when to acquire a satisfactory use of the colloquial is almost beyond hope. Mr. Brand's work for the Japanese has been necessarily carried on through an interpreter, and it was an immense advantage to have ever beside him one who in social intercourse or in dealing with inquirers could present his thought in fitting language, and who could aid the Japanese spokesmen in making preparation for the more public occasions.

But it was not as a woman's auxiliary that Mrs. Brand was best known in the Mission. It was as Mrs. Brand, the home-keeper, friend and companion of her husband, his unfailing comfort and inspiration. As Mr. Brand used to express it, they were the best of "chums." In missionary homes husband and wife are as a rule "good chums" to a degree not so common in other walks of life, their unity of interests and the lack of other congenial society binding them in close friendly relations. With Mr. and Mrs. Brand, at least, this has been strikingly true. They were always perfectly contented with each other's company.

The quiet, and comparative leisure, of Mrs. Brand's married life gave her the opportunity to venture on a new path of usefulness, and she devoted a considerable portion of her time to literary work. In English, so

far as is known to the writer, she did not produce much, though her contributions to missionary periodicals show her mistress of a clear, pleasant and interesting style. She busied her pen chiefly with books and tracts in Japanese, along lines of thought in which she herself felt a special interest, or which she believed to be of special importance to the Japanese Christians. Shortly before her death she completed the preparation for the publication of a revised edition of one of her larger books.

Thus for a period of thirty years, as teacher and evangelist and author, and as wife and companion and friend, did she fulfil the vow of service made when she first had the vision of the Lord.

There were in Mrs. Brand's character many attractive traits, which endeared her to her associates, and the people for whom she labored. She was sincere and unaffected, with a charming frankness and simplicity of manner. Vanity and egotism were foreign to her nature. She was unobtrusive, self-effacing, keeping herself in the shadow. She had no ambition to shine in society, or even to hold any conspicuous position among her fellow-workers. Her spirit was serene. There was no hurry and worry in her life. She was always complete mistress of herself, ready to act calmly, wisely and hopefully in every crisis. When occasion demanded she showed herself prudent in counsel, firm in decision, and strong in execution, but always gentle and self-possessed. Her religious life was one of faith and prayer and of loyal and loving obedience, and the footstep of the Master was never far away. She was an ardent believer, though not a noisy one, in the imminent personal Second Coming of Christ, and her constant "looking for the blessed hope and appearing of the great God and our

Saviour Jesus Christ" was doubtless a large factor in the "other-worldliness" to which her life attained. It was a regret to her during her last illness that she might not live to see "the glory of the coming of the Lord," but in the end she yielded herself to His will, and went forth to meet Him in peace and gladness of heart, as she had gone forth to serve Him in the days of her youth.

Mrs. Brand will be sincerely mourned and lovingly remembered by her associates and all who were intimate with her. She was of a warm, affectionate disposition; not obtrusive nor effusive in the expression of her regard, but with a quiet kindliness and friendliness which was deep and sincere. We are told by those who were much with her during her illness that as the end drew near this element of her character shone with unusual lustre. It was as though in her close approach to the heavenly country she had caught its full light and warmth upon her heart, and the lovingkindness which had always marked her blossomed out into its perfect flower. She was much occupied during these last days with thoughts of the infinite mercy and love of God, and such expressions as "His love surrounds us all the time." "We are in the ocean of His love," were frequently on her lips. Out of this deep sense of the goodness of God there grew a tenderer affection and solicitude for her earthly friends, to many of whom she sent loving messages or gifts. Heaven is the Land of Love. Upon the threshold of the Heavenly City she already stood, and glimpses of its shining glory, and of the King in His beauty made the way luminous for her through the valley of the shadow of death.

A quiet simple funeral service was held on the afternoon of July 4th, at the home of the Rev. Mr.

Wynd. In addition to prayer and the reading of appropriate selections of Scripture, several of Mrs. Brand's favorite hymns were sung, and addresses were made by the Rev. Dr. Imbrie, who was a fellow voyager to Japan in 1875, representing the group of pioneer missionaries to which Mrs. Brand belonged; and by the writer, in behalf of the Mission with which she was connected. A tender touch was given to the service by the singing, by Mrs. Benninghoff, of "Does Jesus Care?" and by a brief account by Mr. Brand of the last happy experiences through which our departed friend had been led up to the Shining Seats.

C. K. HARRINGTON,
in *The Evangelist.*

THE SOUTHERN BAPTIST CONVENTION.

THE REV. JOHN W. MCCOLLUM, D.D.

The Rev. John W. McCollum, D.D. who had been a missionary in Japan from the opening of the Southern Baptist Convention work in 1889 to 1909, departed this life on the 23rd of January 1910, at Seattle, Wash. U. S. A. The immediate cause of his death was pneumonia, though he had been in feeble health for some time and had been compelled to give up his work in Japan on that account. Though he had spent twenty full years on the field, having with Rev. Mr. Brunson opened the work in 1889, he was only forty-six years of age and should have been in the prime of life; but he could not take life easily and he probably accomplished more in his short lifetime than many do who reach

their three score and ten. He was well known for his linguistic attainments and had the gift of making warm friends of the Japanese with whom he came in contact. Surely a rare man, a Prince in Israel, has fallen and his place can hardly be filled. He leaves a wife and five children who have now returned to their relatives in Alabama.

Mrs. Calder T. Willingham.

Mrs. Willingham, the wife of Rev. Calder T. Willingham fell on sleep at Battle Creek, Mich. March the 19th, 1910. She had struggled against disease for more than five years when tuberculosis took hold and the end soon came.

She came with her husband to Japan in 1902 and with him made many warm friends and it was freely predicted that she would be a successful and popular missionary; but it was not to be long, for in less than three years she was stricken down and had to return to the home land where she could do little but strive to regain her health and long to be back on the field. She did what she could. He that doeth all things well has taken her.

CHAPTER XXVIII.

OBITUARIES.—(*Continued.*)

American Board and Kumi-ai Churches.

The Rev. Jerome Dean Davis, D.D.

Dr. Davis, though born in New York, removed to the still sparsely settled state of Illinois in 1853, when fifteen years of age. What might be called the colonial period of its history had closed. The political organization was fairly complete, but the conflict with nature was even then hard and exacting; though the rewards of industry were prompt and satisfying. It was a stimulating life, and while much of the romance of the primeval period had passed away, there was still remaining much that was attractive to a nature-loving mind. The rolling prairies of northern Illinois have a charm of their own which few who have fallen under their spell can ever forget.

But there was a yet more exacting conflict into which young Davis entered. Though the constitution of 1824 made Illinois a free state, in 1844 only two out of its seven representatives in Congress took

the Anti-Slavery side in a test vote and slavery actually existed in the state as late as 1848, only five years before young Davis' arrival; the political complexion of the northern counties was rapidly changing as the result of immigration from New York and New England; still the conflict of opinion was sharp and persistent. Lincoln was the leader on the Anti-Slavery side and was unconsciously preparing himself to be the standard bearer in the approaching civil war. The parents of Dr. Davis were caught in this tide of immigration and bore their part in building up the public sentiment which gave Illinois so prominent a place in that long and terrible war, for which she supplied 213,000 men, nearly twenty-four per cent. of the male population of the state at the outbreak of hostilities. No one in near relations to Dr. Davis could fail to see how the experiences of those stirring days had wrought themselves into his very life, and fostered, if they did not create, those qualities which made him the man we loved and honored.

True to their New England ancestry, those early settlers made the education of their children a matter of prime importance. Not merely primary schools, but secondary schools and colleges were soon within easy reach of the young people. In due course Davis prepared himself for Beloit College in southern Wisconsin, not far from the Illinois border. This college, an offshoot from Yale, represented in large degree the traditions of the parent college, and numbered among its corps of instructors men who in learning and culture would have done honor to any institution in the land.

Into this stimulating atmosphere Davis entered with enthusiasm. As the natural result perhaps of

his boyhood struggles, he became especially interested in the problems of applied mathematics, and if he had followed the bent of his mind, he would doubtless have become an engineer and have borne a prominent part in some of the great achievements of engineering skill which have brought honor to other names.

But the great religious movement of the late fifties carried him, as it did many other young men of his time, toward the Christian ministry. However his intellectual tastes may have resisted this onward tendency, his intense moral earnestness made the issue sure from the beginning and he gave himself heart and soul to his preparation for the ministry.

In the midst of his college course, however, came the Civil War with its stern appeal to the young men of the country to save the Union. Davis was among the first to respond and in 1861, he enlisted as private in the fifty-second Regiment of Illinois Infantry, and as color sergeant was present at the battle of Shiloh, April 6-7, 1862. Here he received a severe wound in the thigh resulting in a weakness from which he never completely recovered. He returned to his regiment with a lieutenant's commission. At the expiration of his original term of enlistment his regiment was re-organized as a veteran corps and placed under his command as Lieut.-Colonel, and at the head of this veteran regiment he marched with General Sherman through Georgia to the sea.

At the close of the War, in 1865, he re-entered college, graduating the next year, and immediately removed to Chicago Theological Seminary where he spent three years. Then followed two years of pioneer home missionary work in Cheyenne, Wyoming, filled with incidents illustrative at once of his intensely

practical turn of mind and of his religious earnestness and self-sacrificing spirit.

While in Cheyenne he became convinced that his duty lay in the foreign field and he was duly appointed a missionary of the American Board and assigned to its Japan Mission. Before leaving for Japan, he circulated among his old seminary friends an appeal for recruits for foreign missionary service and it was in response to this appeal that the late Dr. J. L. Atkinson joined the mission in the autumn of 1873.

From the day of his arrival Dr. Davis entered heartily into the life of the mission. Those were trying days,—not because of physical hardships, for there were and have been none worth mentioning; but there was a heavy draft upon our sympathies. Christianity was still proscribed under severe penalties. The Roman Catholic Christians deported from their homes near Nagasaki were then closely confined in different parts of the country;—indeed the persecution had come nearer home, for Mr. O. H. Gulick's teacher had been arrested and carried off to prison, we knew not where.

From certain points of view, it might have seemed a day of small things; but foundations were being laid and the future, in spite of the anxieties of the hour, seemed full of promise; for Kobe like other open ports was thronged by young men eager for contact with the missionaries whom they regarded as the harbingers of Western thought. English classes of various grades were formed and to a limited extent Bible classes also.

A little more than a year after Mr. Davis' arrival toleration came; the Roman Catholic Christians were returned to their homes and the missionaries were

able to meet and minister to some of them as they rested in the main street of Kobe. The little chapel we had opened on the public thoroughfare was crowded to its utmost capacity by curious listeners. In another year the Kobe and Osaka churches were organized.

How intensely exciting this sudden change of affairs was to the missionaries of that time, few in these days can fully understand. To speak for myself, I may say that when I came to Japan in 1869, I was quite prepared to repeat the experience of the first missionaries in China and labor my whole life through with little visible result. To find on the contrary, in less than five years of my setting foot on Japanese soil, within our own field alone, two churches fully organized with others in various stages of preparation, created not surprise merely, but a mental revolution.

Mr. Davis shared to the full in the work which pressed upon his colleagues and in the elation with which we witnessed the ever widening opportunities for missionary service.

This emphasis upon these years of early manhood may appear unduly strained, but they contain the the key to Dr. Davis' entire career. All that followed was but the natural sequence of those years of providential discipline.

A beginning of systematic educational work had been made in Kobe, but the coming of Dr. Nishima toward the close of 1874, led to plans for the founding of the Doshisha in the autumn of the next year. There were many obstacles to be overcome. At first no religious instruction could be given in the school itself, and constant local opposition was made to any increase in the number of the foreign instructors,

though the Central Government was not unfriendly. But the work prospered and the number of students grew rapidly. This is not the place to review the varied history of the Doshisha and Dr. Davis' part in it, though he was in close relations with it from the first and its history is largely his history. Through thirty-five years he gave his best strength on its behalf, and in the minds of its friends he is ever associated with Dr. Neesima as one of the two founders.

At a recent memorial service the most touching testimony was given to the value of the service he had rendered by several of his old friends who had only a few years before found themselves in decided opposition to his hopes and plans; but their opposition to his policy had not lessened their appreciation of the large contribution he had made to their beloved alma mater. At the suggestion of one of this group, a plan was formed for raising a fund to provide for two scholarships of 150.00 *yen* a year in his honor, and the hope was expressed that when the plans for the expansion of the Doshisha, (for which the sum of more than 270,000.00 *yen* is already pledged from Japanese sources) should be carried out, two bronze statues might be set up on the Doshisha grounds, one of Dr. Neesima and the other of Dr. Davis.

Dr. Davis was devotedly attached to his home, but I will not lift the veil from its sorrows and its joys. In that home he found rich comfort and inspiration.

Of his life in our mission circle also, it is difficult to speak. He was too near a friend, and his interest in each one of his colleagues so truly personal that one must needs hesitate to break silence. To him as I think to all,—certainly to all who shared in the experiences of the first years,—the mission was a family.

We differed often, but we differed as brothers, that we might reunite ourselves in earnest effort on behalf of our common cause. And he was always the first to find the ground for helpful co-operation.

When sorrow came, he was the one who stood as our comforter and our support, and we in our turn pray that the comfort which he so freely gave to us may be granted in full measure to those to whom our hearts go out in loving sympathy in this time of their great need.

But I should not do justice to my own feelings if I did not attempt to indicate the impression left upon my mind of those characteristics which so peculiarly fitted him for the part he took in the missionary work in Japan.

My acquaintance with Dr. Davis began in the Junior class room of Chicago Theological Seminary in the early autumn of 1866. I can see him now as he stood up to recite, tall, erect, with an unmistakably military bearing, the most noticeable man in our student community. He was an earnest student and interested in such forms of religious activity as were open to us.

Not long after we joined the seminary there broke out the worst epidemic of cholera that Chicago had ever seen. Nurses were in demand and I recall that young Davis was one of those who volunteered for that service. Happily severe frosts soon checked the disease, so that the tax upon the students did not last long, but while it did last, they were brought face to face with keen distress and misery.

At the close of the seminary year, I removed to Andover and did not meet my classmate again until nearly five years later, when in company with the Rev. O. H. Gulick I went on board the Pacific Mail

steamer in Kobe harbor to welcome him and Mrs. Davis to Japan.

At that time, not alone the smallness of the Mission,—only three families,—but also the character of our work and our relations to the Japanese people around us, tended to bring us closely together and the family feeling developed rapidly. We gained, as I think I may rightly claim, an insight into one another's character which might not have come to us under other conditions. Writing under the influence of the impressions left by that intimate association, I will indicate certain of the characteristics which stand out boldly before my mind.

The first of these was Mr. Davis' extraordinary buoyancy of spirit. From one point of view, he might no doubt be said to have ripened into manhood too early. The hard life in a new country followed by his arduous military experience naturally gave him, at first sight certainly, a gravity which one associates with middle age; but for all that his heart was young. He loved children, shared their pleasures and sympathized with their hopes and aspirations. This youthful buoyancy he maintained to the last and his colleagues often remarked that he was in many ways the youngest of us all.

The second characteristic was his tireless energy. When once his mind was made up, he never faltered, let the consequences be what they might.

The third was his resourcefulness. Whether his purpose was to measure the distance or height of a mountain peak, or to avert a danger which threatened the Doshisha or his plans for evangelistic work, his active mind could, as the case might be, contrive a rude theodolite, or some measure of defence. He was never at a loss for expedients.

The fourth characteristic was his love of nature. While he did not have the poet's gift of expression, he did have the poet's insight into nature. He loved to be alone in the mountains, especially upon Mt. Hiei. When weary he would spend days together in a rude camp he had provided. It was plain that he sought not isolation so much as close contact with nature and with God who seemed at such times peculiarly near to him. The mountains were to him a place of prayer.

A fifth characteristic was the breadth and heartiness of his sympathy. No one in perplexity or sorrow ever turned to him in vain. As a Japanese friend has said, the Doshisha students looked upon him as a father. Whatever changes might occur in the policy of the Directors or Faculty, Dr. Davis never lost the reverent affection of the students.

The last characteristic I will mention was his strong faith. Like most men, he had his seasons of anxious thought, when he felt himself face to face with a grave crisis. Yet, however the crisis might turn, his faith in the main issue never wavered. He recognized,—none more clearly,—that disappointments and reverses were an important part of the materials out of which the All-wise Builder was to raise up an enduring structure to His honor and glory. When a problem arose which seemed impossible of solution, he was accustomed to say, "Yes, but there is the Infinite Factor. If we could but grasp that, the solution would be plain."

It was in the last two elements of his character that his success as a preacher chiefly lay. His sermons were the sympathetic setting forth of things he most surely believed. He saw with the eye of faith the city that hath foundations and in an un-

usual degree he was able to make his hearers share the heavenly vision.

He conceived that the great and dominating mission of the Christian, whether missionary or not, was to bring men into their true relations to their Heavenly Father, and he conceived not less clearly that it was the Christian's duty to make, so far as in him lay, this world worthy to be the home of God's children. It was not without significance that one of the first irrigating canals of the Cheyenne district should be due to his incentive. For many years it bore his name. In Japan as well, he was deeply interested in all well considered plans to promote the well being of society and within his means he gave them his generous support.

His greatest satisfaction was found, however, in direct evangelistic work. From the early days when he began in stumbling fashion to preach in Sanda, to his last year in Japan, he responded with alacrity, so far as health and other duties would allow, to the calls for evangelistic service which came to him from every quarter, and there are few of the larger cities and towns in Japan where his voice has not been heard.

He was a noble man, a true and faithful friend, a devout Christian, and a missionary worthy to rank with the best of those whose names adorn the history of Christianity.

D. C. G. in '*The Evangelist.*'

Mr. Tomijiro Kobayashi.

Mr. Tomijiro Kobayashi, lately known, and widely, as the manufacturer of the Lion Brand of Tooth Powder, passed away in the early hours of Tuesday, December 13th. He had been suffering from a chronic disease for some months, three severe attacks having lately occured, in each of which his life was despaired of. Early in November the malady broke out with renewed violence and in spite of the efforts of some noted physicians, especially those of Dr. Koan Takada, this well known Christian layman slipped away to the spirit world.

Mr. Kobayashi was the second son of Mr. Kasuke Kobayashi whose business seems to have been that of a *sake* brewer. His mother's name was Masu who is said to have been a woman of bright mind and rather more than usual gifts, and from her he probably inherited some of the qualities which gave him success. The early years of his life were not fruitful of success in business, in fact he repeatedly failed in his undertakings and drifted about from place to place, finally returning to Musashi, his native country, and engaged in *sake* brewing business with his father and brothers. At the age of twenty he married but from this union there was no issue. He adopted as his son and heir Tokujiro, the fourth son of his elder brother, Toranosuke, and later adopted a niece of his wife, named Itsu, these two finally uniting their fortunes under the advice and planning of Mr. Kobayashi. At the age of twenty-five, Mr. Kobayashi came to Tokyo empty-handed, and found employment in the Neishinsha Soap Manufacturing Co. which company later failed. Again young Kobayashi contributed his

interests to a forestry development scheme, but again lost all he had gained and returned to Tokyo to stir the fires under the soap boiler night and day. A soap manufacturing project of his in Shanghai likewise failed. Similar results followed similar efforts put forth in Kobe, in the Hokkaido and at other points. As a result of his exploring the mountain region in search of timber for making matches, and the securing of other raw materials, he nearly lost his eye-sight and was long confined to the hospital. His family was really saved from desperate want by the energy of his wife who opened a restaurant in Nihonbashi, Tokyo. It was not until he began the gathering of materials for soap and the making of matches, shipping them to Kobe and to other points where the demand existed, that his business success began. During all this time there seems to have been no question as to his integrity and friends continued to encourage and to help him. In 1897 he began the preparation of the tooth-powder known as the Lion Brand. This was a sort of side issue to his regular work. The business developed beyond his imagination and he opened stores successively in Osaka, Nagoya, and other sections and finally began shipping his product to foreign lands. He subsequently made trips to foreign countries in the interests of his business, India, America, and Europe being included in his travels. The steady progress of his business spread his name not only throughout Japan but far and wide. In 1900 he lost his companion which greatly affected his life work, but he subsequently married, an event in which he was fortunate in the choice of a partner and those acquainted with his home life speak in highest praise of its spirit and prosperity.

It was during his residence in Kobe that he first

heard of Christianity from the Rev. Tokiyuki Osada, pastor of the Tamon Congregational Church, and was greatly moved by the message. His repentance seems to have been sincere, his conversion clear, and his subsequent devotion to that which he considered right, unwavering. As one of the directors of the Y. M. C. A. interests in Japan, he is said to have been quiet, seldom making remarks, but quick to perceive what was the right thing to do and faithful in requiring that the right be done. If it cost money to do the right, he had the money to give, but the right must prevail. His love for his Bible is spoken of by many of his friends. Favorite passages were marked, and so frequently as to emphasise strongly his faith in the Word. He did not hesitate unostentatiously to confess his faith in Jesus and never seemed to fear as to his own future. Having joined the church of Rev. Mr. Ebina in Hongo, Tokyo, he was loyal to the church and to his pastor, the latter's touching tribute in his funeral address being pronounced by his friends as one of the most remarkable. With declining health, the spirit of Mr. Kobayashi seemed to brighten, and by those who knew him best he is spoken of as a fountain of faith and good cheer. Sickness seemed only to purify and elevate him. In his business relations he was not simply an employer but a friend and teacher. He insisted upon the prohibition of *sake* and tobacco in his establishment and it is said that all his family and nearly all his employees have become Christians. He carried his Christianity through his public as well as his private life. He was a patron of all the good projects carried on by the Church and Temperance organizations. To fill his place in the National Temperance Association will be no easy task. On the night of the eleventh of Decem-

ber, when his illness was known to be very serious, he said to his relatives and friends, "I am not going to die, I am going to live. I am not alone but with God. Don't worry at all. May you all live long and accomplish your mission." The next morning he awoke from a comatose state and asked to have the Bible read to him, and favorite hymns sung. And finally with the words "I'll sleep now," he ascended to be with his Lord. At the age of fifty-nine years he left us. In life and in death he was triumphant. His favorite Bible verse runs, "I go to my Father and your Father, to my God and your God."

The funeral of Mr. Kobayashi, held at one P.M., December sixteenth, in the Y. M. C. A. Hall at Kanda, Tokyo, is considered the most remarkable yet given to a Christian layman in this land. A thousand six hundred persons are estimated to have been in the building, and hundreds were turned away. Favourite hymns sung by Christian girls, addresses by prominent Christian ministers and layman, and fitting references to the influence and work of Mr. Kobayashi, filled the programme. Branches of one hundred and three benevolent societies sent special stands of flowers, each furnished with a man to bear it to the hall and to the tomb. The funeral cortage was an impressive sight. The whole service was simple and befitting the man. Of his benevolence it appears that he had given much more than most people supposed. His public benefactions totalled over 200,000 *yen* and of his private gifts to Christian work there is no measure. The whole occasion and the life of the man form another convincing proof that Christianity is driving its roots into the soil of Japan. Though the final victory be delayed, its coming is

certain. Following the spirit of the departed, let us remember as he often quoted, "Let the same mind be in you which was also in Christ."

D. S. S. in '*The Evangelist*.'

Rev. John Hyde De Forest, D.D.

When late in the afternoon of May 8th Dr. John Hyde De Forest breathed his last, a notable missionary career came to its close. For several decades Dr. De Forest had stood in the front rank of missionary leaders in Japan, but his vigor and activity were such that it seemed as if his usefulness might easily continue a decade longer. However, in December last he was taken with a serious form of heart trouble that finally ended in his widely lamented and untimely death.

Dr. De Forest was born at Westbrook, Connecticut, on June 25th, 1844. His original name was John Hyde. His father was a clergyman and John was the fifth of eight children. His home was not a wealthy one and could afford him little aid toward an education. After attending the primary schools he entered a secondary school at Colchester, Conn., but soon left to engage in teaching a district school. At seventeen he entered Phillips Academy at Andover, Mass., where at first he had a difficult and discouraging time on account of his previous defective education. His burden was made heavier by the fact that in the main he had to earn his own way. However, by virtue of the grit and diligence that characterized him all his life, he gained ground and at the

end of the course, graduated fifth in a class of forty and was awarded the Greek Oration.

After graduation from Phillips Andover his purpose was to enter Yale, but the Civil War was then at its height and he responded to President Lincoln's call for volunteers and enlisted in the Twenty-eighth Connecticut Infantry Regiment and went to the front. Three of his brothers also enlisted. In the army his experiences were varied, but it was his fortune never to take part in any engagement. One of the incidents of his army life was his conversion. In Florida under an oak tree in the presence of comrades he made that profession of faith in Jesus Christ which thenceforth became the ruling influence of his life. At the end of nine months, however, he contracted a malady that disabled him for further service and that followed him more or less all his life, and he returned home.

In September, 1863, he realized his original purpose of entering Yale College, only to be disappointed, however, for after a six weeks' trial he found it impossible to make his way financially and he accordingly left and engaged in teaching for a year. But the following year he succeeded in getting a De Forest scholarship, one of whose peculiar conditions was that the beneficiary had to assume the benefactor's name. For the sake of getting an education young Hyde made the sacrifice and thus was enabled to re-enter college and complete the course under the name of John Hyde DeForest. But even with the aid derived from his scholarship, he was still obliged to do outside work, and among other ways of earning money, he started a night school in New Haven which remains to this day. With it all he managed to maintain high standing in scholarship and to take

an active part in athletics. He was a Phi Beta Kappa man, and in athletics for a time he occupied the position of captain of a rowing team. He was exceptionally popular with his fellow-students and already at that time showed that marked ability to make friends which was one of his traits throughout life.

Graduating from Yale College in 1868 he immediately entered Yale Divinity School, from which he graduated in 1871.

After graduation from the Divinity School he became pastor at Mt. Carmel, a suburb of New Haven, and about the same time married Miss Sarah Conklin. In less than a year, however, the wife died, and the young pastor himself was stricken with malaria and became greatly discouraged and even shaken in his faith, so that he desired to resign his pastorate. But his people insisted on his remaining and sent him to the woods for recuperation. After a rest of six months he returned to his parish and resumed his labors. A little over a year later a call came to him from the American Board of Foreign Missions to go to Japan. He made a vow to God that if his church should be blessed with a revival, he would take it as a token that he should go. Strangely enough a very marked revival did occur and soon after he decided to accept the call. Before he started he was married to Miss Elizabeth Starr and with her arrived in Japan in September, 1874, and located in Osaka.

In Osaka Dr. De Forest labored for twelve years. He acquired a fine command of the Japanese language and began preaching and lecturing. He did some school work and also opened a hall for young men of all denominations to gather in, which afterwards grew into the Osaka Young Men's Christian

Association. But his chief work was evangelistic. He did much touring and was the first foreign missionary to visit Tottori prefecture. He was very fond of "*hibachi* meetings," gatherings of two or three or more around the *hibachi* for informal talks about spiritual things. His period of service in Osaka and vicinity belonged to the still stormy part of the Meiji Era, and made deep impression on his life. During the first two years of his stay the *samurai* still wore their swords.

In September, 1886, accompanying Dr. Neeshima, he came to Sendai to become a teacher in the Tōkwa Gakkō, which had just been opened. This new work he took up with much earnestness. In addition to his class-room work he had to get up many morning talks for the chapel exercises, and it is probably through this work that he learned to understand students so well and to talk to them so helpfully. His work in the Tōkwa Gakkō continued for five years, after which time he again devoted himself wholly to preaching, lecturing and writing. The places for which he had special mission responsibility were in Miyagi, Iwate and Fukushima prefectures, but his "field" was much wider. He toured from Nemuro in the north to Kumamoto in the South, and was everywhere heard with interest and pleasure. He was frequently called upon to address educational societies, schools and various other organizations. No other missionary in Japan was so widely known and so much in demand for public lectures and addresses.

In March, 1905, during the Russo-Chinese war, right after the battle of Mukden, he visited Manchuria under the auspices of the Young Men's Christian Association. Premier Katsura gave him letters

to the Japanese general in consequence of which he was treated as a guest of the Japanese army and shown every courtesy. He travelled as far as Mukden and was the first foreigner admitted to the city after the battle. He did much in aid of the special work of the Young Men's Association and at the same time gained an acquaintance with Japanese military men and with the inner history and working of the great war that opened to him many doors of usefulness afterward. The trip was one of the greatest satisfactions of his life.

In the fall of the same year came the famine in the northeast, and Dr. De Forest was appointed a member of the relief committee. Seconding the energetic chairman, Dr. William E. Lampe, he threw himself into this work with his accustomed vigor and spent the greater part of the winter in touring and correspondence for this cause. Very much of the eminent success of the committee's work was due to him.

During his missionary career of thirty-seven years Dr. De Forest returned to American on furlough five times. These furloughs were always busy months, occupied largely with addresses that interpreted Japan and missionary work in Japan, to America. The last furlough, taken in 1907-8, was the most notable. Journeying home by way of the Indian Ocean, the continent of Europe and England, he, accompanied by Mrs. De Forest, reached America late in 1907. In January of 1908 he heard Captain Hobson deliver one of his inflammatory anti-Japanese lectures in Hartford, Conn. Immediately he addressed an open letter to Hobson which was circulated throughout the whole country, and was perhaps the most effective of the counter-influences to the then current anti-Japanese agitation. Later in the same

month he opposed Hobson at a great citizen's mass meeting at Hartford. Other papers and addresses followed, the titles of some of them being "Conditions of Peace between the East and the West," "Is Japan a Menace to the United States?" "Twentieth Century Missions," "Extra-territoriality in Missions" and "The Moral Greatness of the Japanese People." In May he spoke at the meeting of the American Peace Society in Boston, and was made one of the Vice-Presidents of the organization. During this furlough he also delivered a course of lectures before the students of Hartford Theological Seminary. Altogether during this furlough he delivered about one hundred lectures and addresses. On his way back to Japan in the fall of the same year, he travelled across the Pacific on the same steamer with the Business Men's Party from the West Coast, that visited Japan that year. At their solicitation he delivered several addresses to them, which it is believed had much to do with the favorable attitude which these men took toward Japan afterward.

On his return to Sendai he was welcomed by a large public meeting of citizens, and at various country places also meetings of welcome were held. He came to be in greater demand than ever as a public lecturer and lived a strenuous life during the following winter and spring. During the summer of the same year, 1909, he with Mrs. De Forest made a trip to China, visiting Peking, Nanking, and other places, spending some weeks on Kuling. During the trip he observed keenly, interviewed many individuals, Chinese, Japanese, Englishmen and Americans, and took many interesting photographs. The condition of China and the history of her

relations with Western nations awakened his profound sympathy and impelled him to write two important articles, one on "American Ignorance of Oriental Languages," the other on "Extra-territoriality in China," both of which were printed and circulated by the Association for International Conciliation.

In the autumn of the following year he made his last important trip, also in company with Mrs. De Forest. The annexation of Korea seemed to him to offer a fine opportunity not only to observe the effects of the annexation but also to render exceptional service. He went at the invitation of the *Kumi-ai* churches, and spoke in many churches and schools and to Railroad Y. M. C. A. men all along the line as far as New Wiju. He was much impressed with the large number of Japanese Christians that he found everywhere, and especially with the wonderful work going on among the Koreans. He met many people of prominence, among them Governor-General Terauchi, with whom he dined. Through his visit the American missionaries in Korea got a better understanding of Japan's spirit and purpose, the Japanese Christians there learned to feel their responsibility toward the Koreans more, and Dr. De Forest himself gained an intimate knowledge of the situation that again resulted in several remarkably enlightening and reassuring articles for "The Independent."

After the return from Korea several evangelistic tours were made, then came the heart trouble in the middle of December, the long and for a time hopeful struggle for recovery, then the end.

The degree of Doctor of Divinity which he carried was conferred on him in 1889 by his *alma mater*. In November, 1908, the Emperor of Japan was

pleased to decorate him with the Order of the Rising Sun of the Fourth Grade. In addition to being a member of the American Peace Society he was also an honored member of the Japan Peace Society, and of the newly-organized American Peace Society in Japan. Further he was a member of the Military Order of the Loyal Legion of the United States, of the Sendai Educational Asscciation and various other organizations.

The writings of Dr. De Forest were numerous and widely read. His style was racy and interesting, and what he said was always bright, informing and thought-stirring. His two books were a biography of a college friend and "Sunrise in the Sunrise Kingdom," the latter being used very widely by the Young Peoples' Missionary Movement as a text-book in Mission Study Classes. A large number of tracts in Japanese also came from his hand and these were invariably timely and effective. But perhaps his best literary work appeared in the columns of "The Independent" one of whose most esteemed correspondents he was for many years. For about twenty-five years he furnished that periodical with an annual survey of current events in Japan, and in addition wrote many other articles on timely and interesting subjects. The articles especially of recent years were of great value. The now discontinued Andover Review, the Missionary Herald, the Congregationalist, the Advocate of Peace and other periodicals also published many articles from his pen.

In disposition Dr. De Forest was wide-awake and active. He read, observed and thought much. His fine library was an indication of what he was and did. He made it a special point to keep in living touch with current events,—religious, educational,

social and political. He never allowed himself to get into ruts and or grow stale. His ideas were fresh and stimulating. He kept moving. He was the embodiment of abounding life and hopefulness.

In his views and sympathies he was broad. He was broad in his conception of missionary work. All that makes for the welfare of mankind, whether it be religious, moral, social, or political he considered within the the scope of a missionary's legitimate endeavor. He was broad and liberal also in his views. He had room for all shades of Christian belief and doctrine and would exclude none. He went far even toward reaching out the hand of fellowship to Buddhists and Shintoists in their nobler aspirations. And he was broad in his sympathies toward men as such. Ever buoyant and full of humor, ever able to see the bright side, ever encouraging and stimulating, ever considerate and appreciative, he won many friends wherever he went, who remember him only with love and gratitude. Moreover, he was always charitable and ready to put the best construction upon the apparent misdeeds of others. During the stormy days of the *Dōshisha* troubles, when there seemed to be defections not from the Christian faith only but also from truth and honor, he was not willing to cast any one overboard but ever tried to put himself in others' places and to see things from their standpoint.

As to Dr. De Forest's work, it seems to stand out in threefold form. First of all he was a missionary. He preached and taught the gospel of Christ with all his heart. How many souls he awakened into newness of life and hope no one can tell, but they are many all over this land. It was a touching incident, that just a few hours before his starting from

Sendai to go to St. Luke's Hospital, a young man came a distance of over fifty miles to see him in order to get relief from *Hammon* (spiritual agony). The dying teacher could not see him any more and he had to go away disappointed. In addition to his work for individuals, his work for the churches, especially the *Kumi-ai* churches, was very great. His desire for the speedy independence of the churches amounted almost to a passion, and his desires and efforts in the direction of union of effort and organization of all the churches were unchanging.

The second distinctive feature of Dr. De Forest's missionary life is his work as a friend and interpreter of Japan. From the very first he labored to make himself familiar with Japan,—its language, its history, its literature, its religions, its moral ideals, its social and economic conditions. With knowledge came interest, admiration and sympathy. Especially was he an admirer of Japan's great men both of the past and of the present. He gloried in the great heroes and the still greater moral teachers of the past. They were to him what the great mountains are in Japanese landscape, in which he also delighted so much. The great men of achievement of the present also—Ito, Nogi, Togo, Katsura and Terauchi—appealed to him with wonderful force. He understood them and did much to interpret them to the world. He admired the *samurai* spirit of the past and the intense eagerness for education of the present. His appreciation of the varied and interesting natural phenomena of Japan, great in itself, was brightened by an amateur knowledge of geology that he cultivated as his hobby. Among other things he wrote an interesting article for the National Geographical Magazine on "Why Nikko is Beautiful."

This understanding and admiration of Japan long ago began to lead him to make efforts to interpret Japan to the West. As time went on he saw his duty in this direction with increasing clearness and his work along this line became increasingly constant. His book, "Sunrise in the Sunrise Kingdom" and his many articles for the "Independent" and other periodicals were largely directed toward this end. His addresses during his furloughs had the same trend, and so did his many conversations with men in the diplomatic service, newspaper correspondents, tourists and fellow-missionaries. He was often accused of one-sidedness because he almost invariably spoke only of the good. But he knew that there were always enough to take care of the other side. How many got a better understanding of Japan's real condition, spirit and aspiration through him no one can tell; but it is safe to say that among sympathetic and enlightening interpreters of Japan to America, Dr. De Forest stood as perhaps the highest.

Thirdly, out of his understanding of Japan and his desire to interpret her to the West, naturally grew his profound interest in peace efforts when that baneful agitation came which has somewhat cooled the historic friendship between Japan and America. The cause that engaged the deepest interest of the last year of his life and that called forth his most earnest endeavors was the cause of peace. He strove first of all for the strengthening of abiding peace between Japan and America. For this he worked and spoke and wrote with all the force that was in him. But his interest in peace gradually widened and began to evince itself in longing and effort for relations of good will between the whole Far East and the West. In fact the whole peace movement

throughout the world had a great friend in him. Some of the deepest expressions of regret concerning his death came from representatives of the peace societies to which he belonged. During his last illness the leading topic of conversation with the few friends that could be admitted to his bedside was that of peace.

But taking it all in all, it is probable that the outstanding feature of John Hyde De Forest's great life will remain his friendship for Japan. By dint of hard work and sympathetic intercourse with the people, he learned to understand Japan as few foreigners do. He knew the people's inner thoughts and finer feelings. He was acquainted with things that appeal to them and the motives that govern them. Moreover he was intensely sympathetic with all the noble aspirations both of the nation and of individuals. He often praised the people—some might say over much. But his praise was always of such a nature as to be stimulating of the higher and the better. More than all he truly loved Japan. The nations joy was his joy and its sorrow was his sorrow. He was Japan's strong and needed champion. He defended Japan. He fought for Japan. He was misunderstood and criticised for Japan's sake. But it was precisely this attitude toward Japan that made his missionary life so widely successful, and that led such a friend as Ambassador O'Brien to say, "He seemed to me especially adapted to accomplish great good in Japan, and we shall never, perhaps, fully understand the great extent to which he succeeded."

Many other things could be spoken of in connection with such a many-sided life if space permitted. One thing, however, must be added. For a near friend

not to mention Dr. De Forest's home would be unpardonable. That missionary home located so cozily yet in command of some of Sendai's best scenery was indeed a haven of delight and refreshing. It was ideally tasteful, cultured and home-like. Many people, among them some of earth's choicest, who at one time or another shared its free-hearted hospitality would gratefully testify to this. But more precious than the hospitality of the home was the friendship of its occupants. How widely this friendship was felt is testified to by the touchingly numerous and beautiful expressions of esteem and affection that came to the home after its head had departed. From men and women of all stations in life, from the highest down, they came to comfort the bereaved. Surely the surviving loved ones, Mrs. De Forest, Mrs. Pettus, wife of Mr. William B. Pettus, College Secretary of the Young Men's Christian Association in China, Miss Charlotte B. DeForest, Acting-President of Kobe Girls' College, Jack, of the Weather Bureau in Washington, and Miss Louise H. De Forest, about to become a teacher in the Dōshisha Girls' School, have left to them a precious heritage in the memory of one so buoyant, so useful and so beloved.

"I can not say and I will not say
That he is dead. He is just away.
With a cheery smile and a wave of the hand
He wandered into an unknown land,
And left us dreaming how very fair
It needs must be since he lingers there.
And you, oh you, who so wildly yearn
For the old-time step and the glad return,
Think of him still as the same, I say.
He is not dead,—he is just away."—RILEY.

D. B. SCHNEDER.

CHAPTER XXIX.

OBITUARIES.—(*Continued.*)

American Presbyterian Board.

Miss Kate M. Youngman.

Minute on the death of Miss Kate M. Youngman, prepared by a committee of the East Japan Mission, appointed at a meeting held in Tokyo, Monday, Oct. 3, 1910.

The East Japan Mission of the Presbyterian church in the United States would hereby put on record their appreciation of the life and services of Miss Kate M. Youngman, one of the oldest members of the Mission, whose decease occurred on Sept. 29, 1910, in the sixty-ninth year of her age.

It appears to us fit and proper that we should cast a glance at the various undertakings which Miss Youngman initiated and prosecuted during the thirty-seven years of her life in Japan now ended. She came to this country in 1873 and, with the exception of a few months' residence in Yokohama immediately after her arrival, and occasional furloughs in her

home-land, the rest of her life has been spent in this city. In the early days, when the number of missionaries was comparatively small, she, being full of zeal and initiative, organized a number of enterprises which, for one reason or another, as the years rolled by, gradually passed into other hands. In most cases, if not in all, these have been successfully carried on until the present time. In the year of her arrival, the first piece of mission work undertaken by Miss Youngman and an associate, was a boarding-school for girls. This was carried on for some time in No. 6, Tsukiji, and then, for a longer time, in No. 42, by Miss Youngman alone. This school was afterwards united with a similar one in Bancho, thus forming the present well-known Joshi Gakuin. While the school remained in Tsukiji, the Shinsakae church, the oldest in Tokyo, then recently organized, was not a little aided and encouraged by the sympathy and regular attendance of the teachers and pupils of this school. After it went elsewhere, Miss Youngman with her household, consisting of her servants and several Japanese children, now grown to manhood and womanhood, continued her attendance at this, her chosen church home, while health permitted.

Her next undertaking was the starting of a Bible school for Japanese women. After several years of varied experience, this also passed into other hands. It is now conducted by Mrs. MacNair and Miss West along with their other work in Shirokane. Also in the early days she started two day-schools for poor children, one in Tsukiji and one in Shiba. Of these she had the care for a number of years. They are now, however, and have been for some years past, under the care of Mrs. McCauley.

In comparatively early days also Miss Youngman

established three preaching places, called missions, one at Kamakura and two in Tokyo—of these, one is at Kamejima and one near Uyeno Park. In these stations and at a point in the park also, various methods of evangelization have been continuously employed for a long time. Miss Youngman had charge of two of these missions until the time of her death. Through them very many have heard more or less fully of Christ the Saviour.

Another deserving work, begun many years ago, was the establishment of a society known as the "Kozensha." In connection with this society a home for lepers was opened. This was a much-needed work. At first the number of lepers was small, but it has gradually grown until now a large number are comfortably housed and regularly receive religious instruction and skilled medical treatment. This leper home, or "Ihai In," one of the earliest of the few yet established in Japan, is still cared for by an efficient body of Japanese and foreigners. It has served as a model for other like institutions, and promises to continue to be a source of relief to the miserable.

Miss Youngman was one of the ladies to bring about the women's semi-annual prayer-meeting of all the denominations of Tokyo and Yokohama, now known as the "Woman's Prayer-meeting," which has become a fixed custom and is largely attended. She also was one of those who first had the thought of work for women that later developed into the "Rescue Home."

The foregoing are the outstanding facts that have marked Miss Youngman's life in this land. They are plain, unvarnished facts that will demand recognition in any full and adequate history of Christian activity

among us. They are also facts that indicate to us more plainly than any mere words can do what was the prodominant aim of her life, what was the real bent of her mind and heart; they tell us that through the years she aimed steadily to diffuse a knowledge of the Gospel widely among all the people and to do all in her power to relieve the distress of the most miserable classes. It matters not what success in every instance attended her efforts or what defects marred them. Such an aim and such a bent of mind must recommend her work to right-thinking men. As all her friends know, during her missionary life she had her full share of our common human infirmities to contend with and to embarrass her in her work. But it is not necessary to speak of these. Her end has come. As some can testify who saw and heard, the steady courage with which she contemplated the near approach of the last enemy told much. It tells us also, more plainly than words can tell, of the existence, deep in her heart, of true faith, faith in God and in His Word. Of this courage faith is the one deeply-hidden foundation. In her this manifest courage assures us of the existence of a living faith shining through all obstructions, faith pleasing to God and especially pleasing to the gracious Redeemer. Enoch had this testimony that he pleased God. But without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of those who diligently seek Him. Thus instructed and reassured, we sorrow not as those without hope, but cheerfully submit everything to the disposal of the merciful Creator and Sovereign.

Church of Christ in Japan.

The Rev. Masatsuna Okuno—An Appreciation.

Not many months since, on the occasion of the assasination of Prince Ito, Japan's famous statesman, we felt warranted in applying the language of King David in his lament over Abner, similarly done to death by treachery, "Know ye not that there is a prince and a great man fallen this day in Israel?" (II Sam. iii. 38). This language we feel is equally applicable to the deaths of two of the greatest benefactors of the Japanese nation in her moral and spiritual relations, occuring almost simultaneously, the one the Rev. Jerome D. Davis, D.D., in America, the other that of one of the first three Japanese Christians ordained to the Gospel Ministry in Japan, Rev. Masatsuna Okuno, aged 88, whose death took place in Shibuya, Aoyama, Tokyo, on Friday, December 2nd.

Mr. Okuno's unusual gifts found full room for expression in the ministry which he entered soon after his conversion, at fifty years of age, and which he faithfully and successfully served for thirty years and more, till within a few years of his death. His conversion came about, according to his own statement, when learning of Dr. J. C Hepburn's needing a *wagakusha*, or teacher in the Japanese language. Purely as such he applied and was employed. As he was an excellent writer and a Chinese scholar as well, and well versed in his own language, he became an invaluable help, not only in the compilation of Dr. Hepburn's Dictionary of the Language, but as a translator of the Bible with Drs. Hepburn, Brown,

Greene and Verbeck. In the meantime he wrote and preached many masterly sermons. He was also a poet and besides writing numerous verses for *kakemono* for his friends, he soon found ample scope in translating and composing hymns for the Church. This he followed almost exclusively in the last years of his life, owing to his increasing deafness, when he had to relinquish the public ministry, since he could not hear his own voice in speaking. On his first coming to Dr. Hepburn, he was very observant of his actions, supposing the doctor might practise *majutsu*, or sorcery, but finding, to the contrary, he was correspondingly favorably impressed. His attendance upon Japanese preaching services, held in Dr. Hepburn's dispensary, led to his conviction of his own sin and need of conversion, especially a sermon on Peter's denial of his Lord. The young missionary's defects in grammar, he said, were made up in earnestness of spirit, and in the description of Peter's professions and defaults, he saw his own character so clearly revealed, that he was first angered thereby, thinking someone had informed the preacher about him.

Mr. Okuno and his brother, Yoshiyasu Ogawa, before their ordination to the ministry, with a band of ten or a dozen students, were the first evangelists in Japan. Going forth two by two they heralded the gospel in several districts contiguous to Yokohama and Tokyo. Never can the impression produced on the mind of the writer of this sketch be obliterated of his manner on returning from one of those expeditions. Like a soldier from the front, he came with his knapsack of books on his back, and placing them down on a bench, he first knelt down and gave thanks, and then reported his experiences. Similarly, his first sermon, on I Peter ii. 25, "*Ye were as sheep gone astray*:

but now are returned unto the shepherd and bishop of souls," made a deep and lasting impression.

This, the first Christian sermon ever preached by a Japanese, was over-powering on at least one of his hearers, in its novelty and its revelation of what might be expected to follow. And blessed be God, these expectations have not been disappointed, but exceeded a thousand fold!

The funeral services of the Rev. M. Okuno were held the 5th inst. from 1 to 3 p.m. in the commodious Chapel of the Aoyama Gakuin, kindly loaned for the occasion by the Faculty of the College of the Methodist Church in Japan. The attendance was large, as besides the representatives of the various Protestant missions residing in the Capital, and of the churches, large numbers of the students of the Mission College, male and female, were present. The proceedings were marked by a deep solemnity. Rev. Kota Hoshino presided. Mr. Yushichi Kumano, Kanji of the Meiji Gakuin, read the 90th Psalm; Rev. Hideteru Yamamoto, a professor in the Theological Department of the same institution, offered prayer. The Rev. K. Ibuka, D.D., President of the Meiji Gakuin, delivered the chief address. He dwelt upon the humility of the deceased, his courage, his self-denial and fidelity. Following this address several representatives of the various interests in which Mr. Okuno had been engaged, such as representatives of the press, evangelistic and temperance work, gave addresses. Rev. Mr. Uyemura, Editor of the *Fukuin Shimpo;* Rev. Uzaki, Editor of the *Gokyo*, and Hon. Taro Ando, President of the Japan Temperance Society, each bore hearty testimony to the widespread influence of Mr. Okuno's labors. These testimonies were followed by a prayer of thanksgiving offered by the

Rev. Yoshiyasu Ogawa, who had been ordained to the ministry with Mr. Okuno, and like him has labored long and faithfully in the pastoral and evangelistic work of the *Nihon Kirisuto Kyokai*, of which Church they were the first elders and Ministers. The benediction, pronounced by the Rev. James H. Ballagh, their first pastor, brought the proceedings to a close.

Of impressions of Mr. Okuno's character, it may be said to resemble the Apostle Peter's more than that of any one else the writer of this article has ever known. He was bold and courageous, ready to fight if occasion required, and yet humble and ready to confess his faults whenever they were made known. Moreover, though the first and foremost preacher of the early church, he never sought leadership of others or his own honor as a preacher of the Gospel. He was content to have been found faithful to be put into the ministry. He sought first and foremost the preaching of the Gospel, and in his study of the Scriptures in translation, he became a scribe well instructed in the things of the Kingdom of Heaven. His large knowledge of men and varied experience enabled him to apply the Sword of the Spirit with great effect upon the consciences of men. His good voice, his plain Japanese speech, his written and careful preparations, and earnest delivery made him easily the prince of Japanese preachers and well entitled him to the appellation of "The Old Man Eloquent." His relations, too, with the many early missionaries with whom he became acquainted were of the most cordial and intimate nature. Beloved and trusted by all, and closely associated with Drs. Brown, Hepburn and Verbeck in Bible translation; and with others in hymnology in which he was easily the leading spirit,

an Asaph among his brethren; and a friend and patron of publishers and of the Sunday School Association and Temperence organization by his numerous poetical effusions, his place will indeed be hard to fill. His numerous pastoral relations with different congregations and his two to three general evangelistic tours of several months each from the one extreme of the land to the other, are all characteristic of the man and his mission. In view of his having been called among the first to herald the Gospel, and in his devotion and fitness for the same, in so many particulars, who can doubt that the same Lord who made choice of Peter and of Paul to be his first witnesses to the Gentiles did equally make choice of Okuno Masatsuna and others like him, for the planting of the Gospel in Japan?

A remarkable fact in Mr. Okuno's life, occurring a score of years ago, was the loss of a son of much promise, who on finishing a course of English and theological education in Japan, went to America to take a further course in theology, and who died and was buried there in Dr. Hepburn's cemetery plot. The disappointing of the father's fondest hopes of having a worthy successor in the Gospel ministry, so far from having a disastrous effect upon the father's heart, only strengthened his resolution to perform in his own person the work of both father and son, and which by God's blessing he so fully and successfully accomplished. Another and a wayward son, who seems by his father's death, to have returned to his home, may be well entreated for, that, if it shall please God, the father's and brother's mantle may fall upon him. Nothing is impossible with God in the accomplishment of the purposes of His Grace. And by us all, and the younger ministerial brethren especially, may

the prayer be that a double portion of the Spirit of Elijah may rest upon us all.

JAS. H. BALLAGH.
in '*The Evangelist.*'

REFORMED CHURCH IN AMERICA.

Prof. MARTIN NEVIUS WYCKOFF, Sc. D.

Prof. Wyckoff was the sixth in line of direct descent from Peter Klass Wyckoff, who came from Holland to America in 1636 and bought land at Flatbush on Long Island. The father of Dr. Wyckoff was Jacob Wyckoff, who lived at Middlebush, N. J., where Martin Nevius, the third son of his parents, was born on April 10, 1850. His mother's maiden name was Sarah Jane Voorhees, descendant of a Voorhees who came from Holland to America in 1660. Hence, by extraction from both sides, Dr. Wyckoff belonged to the Dutch stock. His own father held for many years the office of deacon, and then of elder, in the Reformed Church of Middlebush, where he died in 1887. Dr. Wyckoff's mother lived till the close of the last century.

After a common school education in his home town, Mr. Wyckoff entered the preparatory Department of Rutgers College, passing from it into the College Department of the same Institution, and graduated as one of the honor men of his class in 1872, at twenty-two years of age. His purpose had been, after graduation from College to enter the Seminary and prepare himself for the ministry of the Gospel. At the early age of fifteen he had united with the

Church by public confession, and his life was definitely consecrated to the service of his Master. But shortly before the time of his graduation, a request had come from Japan for a man to take the place of W. E. Griffis, now the well-known author, Rev. W. E. Griffis, D. D., as teacher in a Government school at Fukui, near the west coast of Japan. The choosing of the man was left to President Campbell and the Faculty of Rutgers. Their choice was Mr. Wyckoff, and when the remark was made that he was rather young for so important a position in far-off Japan, the reply was, "We make no mistake, we know the man." As an instance of his ever ready obedience to a call to duty when perceived, it is significant that he left for his post in Japan the very next day after his graduation.

The next year, 1873, he was married to Miss Anna C. Baird of Harlingen, N. J., who came out to Japan for this purpose, in company with Prof. David Murray, and Mrs. Murray, and Miss Youngman who recently went to her reward. The marriage ceremony took place a few days after the bride's arrival in Japan.

Prof. Wyckoff staid one more year in the School at Fukui, and then, by request of the Government, went to Niigata to teach in the "Foreign Language School." Here he also staid for two years, and was then transferred to Tokyo to engage in the work of what afterwards developed into the Imperial University. After one year of service here, he returned with his family to America, where he taught for one year in connection with Rutgers College at New Brunswick, N. J. The next year, 1878, he moved to Somnerville, N. J., where at the request of the leading people of the town, he opened a Grammar School, to serve as a feeder for Rutgers College.

Three years later, in 1881, there came to him the call from the Board of Foreign Missions of the Reformed Church in America, to return to Japan and take up the work of teaching at Yokohama in the place of Dr. S. R. Brown, who had died a short time before. In 1883 this School united with a similar School of the Presbyterian Mission in Tokyo, and consequently Prof. Wyckoff and family moved to the Capital, and here all the subsequent years of his labors for Japan were spent. When in 1887 the Meiji Gaku-in was formally organized out of the existing School, Prof. Wyckoff was one of the honored members of its Faculty, and his connection with this institution was uninterrupted till the day of his departure to the Father's home.

During a furlough in America in 1888-89 he was a member also of the Faculty of Rutgers College, his Alma Mater, teaching in the Science Department.

In 1895 Prof. Wyckoff received the degree of Doctor of Sciences (Sc. D.) from Rutgers College. Two more home furloughs followed at the usual intervals, from the last of which Dr. and Mrs. Wyckoff returned in the early autumn of 1908. Again, as always, busy at work in the things of the Kingdom, the Master's call to come up higher came suddenly, and unexpectedly, on Friday morning Jan. 27, 1911. After an illness of only a couple of hours, he obtained his promotion, and passed on to see the King in his beauty.

The funeral services took place on Tuesday afternoon at the Chapel of Meiji Gakuin, and the interment in the plot of ground just recently obtained within the precincts of the "Zuishōji," on Shirokane Daimachi, Shiba Ku, Tokyo, situated only three blocks west of the Meiji Gakuin.

The very large attendance of both foreigners and Japanese, the immense quantity of floral tributes, the numerous expressions of sympathy conveyed in person or by letter to Mrs. Wyckoff, the many helping hands offered for service in connection with the funeral,—all showed how greatly and widely beloved this man of God was, and how deeply the loss, occasioned by his departure, was felt. Never, we believe, was the loss of a teacher more thoroughly realized and mourned than was that of Dr. Wyckoff.

Dr. Wykcoff leaves a wife and three children. Of the latter, Harriet, the oldest, is the wife of the Rev. J. E. Hail, connected with the West Japan Mission of the Presbyterian Church (North). The second, Jacob, lives in America, and is Assistant Cashier in the National Bank at Newark, N. J. The third, Helena, is the wife of the Rev. H. Paddock, a missionary of the Methodist Church (North), and they are located at Yen Ping, China. The youngest child, Will, an electrician, and while living, connected with the Western Electric Light Co. of New York, preceded his father to the "glory land" on July 25, 1908, shortly before Dr. and Mrs. Wyckoff left again for Japan.

No one at all acquainted with Dr. Wyckoff, and writing about him after his departure from us, could possibly be satisfied with saying no more than what has been said here thus far. But how can I possibly interpret my own feelings, and how the feelings of thousands of others that knew our beloved fellow-worker, brother and friend?

The labors of Dr. Wyckoff were truly "abundant," and by no means confined within the sphere of his own Mission. Here he was indeed a tireless worker, a most valued counsellor and a "tower of strength"

to those who had the privilege of being his colleagues. But a life of such sweetness of character, such fidelity to duty, of such splendid business ability, could not possibly be circumscribed by denominational or mission lines, and especially not here in Tokyo. Hence there was hardly a Christian movement of any importance in the city, with which Dr. Wyckoff was not closely identified. His careful business methods, and his scrupulous care in financial matters, brought to him many an onerous office as secretary or treasurer of various associations, and as trustee of more than one institution. His connection with the Leper Hospital at Meguro, as a member of the Board of Directors and as Secretary-Treasurer, deserves special mention. This was not merely a matter of business or finance with him, but it was one of his chosen fields for spiritual labors bestowed without stint for many years in behalf of these unfortunates. He preached to them regularly one Sunday in the month, while he also went for the same purpose one Sunday in each month to a Government Leper Hospital at Higashi-Murayama, some distance out from the city. In these services especially, our brother made "full proof of his ministry;—the ministry to which he had been looking forward while a student, and which was by no means altogether denied him though he remained a "layman." He had a great heart of love, and this constantly overflowed with deeds of kindness and words of counsel to those who came to him in their need. Some who learned to know him, doubtless at times took advantage of his constant goodness by obtaining help under false pretenses, but he would far rather err by giving to the underserving than by withholding from the deserving ones. Here was "a friend in need," who was "a friend indeed." Dr.

Wyckoff had an unsuspecting nature, and this because he was so child-like, so simple, so single-eyed. "Blessed are the pure in heart, for they shall see God." If he had been a descendant, of Abraham, Christ could have said of him what he said of Nathanael, "Behold, an Israelite indeed, in whom there is no guile." But this simple goodness of our brother was not of the weak, namby-pamby sort, that yields to any persuasive influence whatsoever. It was the goodness born from love that "thinketh no evil," love "that hopeth all things."

To the students of his own School he was far more than a mere teacher in the class-room. We venture to say that the influence he and Mrs. Wyckoff exerted upon the students by their private efforts for them in their ever hospitable home, far outweighs, in results upon the character and lives of these young men, anything that was done in the class-room, though this latter was ever performed most conscientiously and with splendid results. Bible-class work with the students, and training in the art of sacred music, seemed ever a delightful task to our brother, and this kind of work was kept up till the very last. Will not many rise up in the days to come among this people of Japan who shall call him "blessed," that taught them not only the truths of the Gospel, but also constantly set before them the inspiring example of self-forgetfulness and self-sacrifice for the sake of helping his fellow-men? "Bear ye one another's burdens, and so fulfill the law of Christ." Dr. Wyckoff was, in the truest sense, a burden-bearer for others, following closely in the footsteps of his divine Master. And knowing that here was a strong man,—strong in faith and strong in brotherly love,—many brought their burdens to him, burdens of various kinds, some

seemingly trivial, but nevertheless very real to the individual bearers, and they never came in vain. Our brother's patience with them seemed well-nigh limitless, and was a frequent wonder to those of us who had occasion to observe it. He was a man who "let patience have her perfect work," and thus being patient, and establishing his heart, he waited "for the coming of the Lord."

If we were to express in one phrase the dominating trait in the life of our departed friend, it would be, *unswerving fidelity to duty*. He was "faithful in a very little," and "faithful also in much," faithful in the things of this world, and therefore the Lord committed to him "the true riches" as well.

Nothing could perhaps more adequately describe the impression Dr. Wyckoff made by his life upon those with whom he he came in close and daily contact, than the appellation the President of Meiji Gaku-in, Dr. Ibuka, in his funeral address gave to our departed brother,—"*a model Christian gentleman*." *Model*, as his life stood out before others in beautiful symmetry, something worthy to be imitated; *Christian*, in the spirit which dominated every activity of his busy life: *gentle*, in his manner of dealing with people, so that they felt his touch, but were never hurt thereby; *man*, in every fibre of his being, doing everything in a manly, straight-forward way, so that men were never deceived by him or disappointed in him,—"*a model Christian gentleman*." Right well he bore a manly part in the battle of life. Though not becoming what is called "an old man," he compressed into the almost forty years of active service, since his graduation from college, the activities of a very long life. Many of us would not accomplish more in eighty years than Dr. Wyckoff accomplished

in less than half that time. His life furnishes a most convincing proof of the tremendous amount of work that can be done in a life-time, not so much by what is called "genius," as by faithful application to the daily duties as they come.

And so the Master found him, as usual, at his task, and saving him from every kind of anxiety as to the future, sparing him the pain of lingering illness and helpless inactivity, He quickly transferred him from earth's labors to where "they rest from their labors," but "their works follow them."

A. OLTMANS in '*The Evangelist.*'

CHAPTER XXX.

OBITUARIES.—(*Continued.*)

Methodist Episcopal Church (North).

Miss Jennie Margaret Gheer.

The subject of this imperfect sketch was born at Bellwood, Pa., Nov. 13, 1846, and entered into rest at the same place June 20, 1910. Miss Gheer was one of the early missionaries of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, to Japan, and finally left this country by the s.s. *Minnesota* on May 17th of this year, much broken in health. Old residents will remember the "Belgic," a familiar name on the steamer lists not many years ago, and by this ship Miss Gheer came to Japan Nov. 13, 1879. She and Miss Elizabeth Russell, whom she first met at Ogden on her way to Japan, the two remaining firm friends thereafter, were from this period engaged together at Nagasaki in establishing there the work of the Woman's Foreign Missionary Society of her Church and Mission. She represented the New York branch of the Society, and all missionaries resident in the country in the earlier

years will remember Miss Gheer and her faithful work for the elevation of the womanhood of Japan.

The first project of these two women was to start a school. This was at a time when Japanese women were afraid of schools and it was a long time before a single girl could be induced to attend the institution since known as Kwassui Jo Gakko. They began their school with one girl pupil. The institution thus begun has in the intervening years grown into hundreds, and has sent out its graduates over a considerble portion of the land. The incidents related by Miss Gheer and her co-laborer concerning their early experiences in the school work have been amusing and profitable. Spiritual results could not at once be expected, but the first signs of spiritual awakening seemed long postponed. Prayerful and earnest service continued, but the ladies became concerned because of failure to awaken spiritual interest. One night after ten o'clock a light was observed in one of the girl's rooms, and the teachers began an examination to discover the cause Stopping in front of the door, several voices were heard within. After a minute's waiting they ventured to open the door, only to discover most of the girls bowed in the attitude of prayer. Suddenly one of the number known as Oshima San sat up and indicated that she desired to state a matter of experience. She said that she had been in classes daily and she had observed that she did not possess the peace and rest of soul which the foreign ladies seemed to have, and she had well nigh been driven to the conclusion that this rest was not for Japanese. And then she reasoned,—these teachers have not deceived us in other things and they tell us that this rest of soul we also may have,—and she believed that they were right in this also and

had purposed to seek until she received assistance. She had been, therefore, seeking earnestly for rest of soul, and that night just before supper she had received the great blessing. Peace had at last come into her heart. At this all the girls broke down and began weeping and praying at once, and prayer spread to all the rooms of the school. The next day regular school work seemed impossible and this spiritual awakening went on. On the following Sabbath forty girls expressed their desire to join the church and were received into its fellowship.

From the beginning it was the policy in the Kwassui Jo Gakko that educational work and evangelistic work should go hand in hand. The evangelist in the field would awaken interest; teaching in the school should be of a character to answer this awakened demand, and the results of this system of effort throughout the Island of Kyushu have been excellent.

Miss Gheer was the pioneer worker for the women of her church in Nagasaki first, then in the region of Fukuoka, then in Kagoshima, and finally in Loo Choo Islands. She was the first lady missionary to enter actively upon itinerant evangelistic work in these islands. In recent years and with declining health, she has travelled and endured hardship from which many stronger persons, whether men or women, would have shrunk. She has had until quite recently the entire charge of the evangelistic work among the women of the sections named. Now some thirty native Bible women, reared up under her general direction and educated in the Kwassui Jo Gakko in which she has always had an active part, remain to carry on the work which she has laid down. More than half the women now thus engaged were her pupils. She has put her impress upon a large field.

The first of these converts was Oshima San, mentioned above, who became and has remained one of the most earnest Bible women and sincere friends of Miss Gheer, whom she has followed and loved as one would love a mother, and who remained with Miss Gheer as long as possible before her sailing for America. Miss Gheer was a brave woman, full of sympathy, fearless of hardships and sincere in her service. Her intellect was keen and incisive, one of the kind that rebels instantly and positively against anything which seems unreasonable; but this intellect was required to work in harmony with a heart full of faith, one which accepted without question the decisions of her Master as she understood the teachings of the Word and the leadings of the Spirit. Anything like sham was to her hateful. She could not brook insincerity in any form.

Miss Gheer's physicians had diagnosed her disease as sprue. She had for sometime been seriously ill before sailing for home, and remained with the hope that she might recover in Japan. As indicated above, she sailed by the *Minnesota* on May 17th, but in company with an American trained nurse, who took every possible care of her as far as Seattle, where her nephew met her. She was also accompanied by Miss Mary Thomas of the same Mission. After resting by the way for special treatment, she reached her home in Bellwood, Pa., June 13th at 3 P.M., and on June 20th at the same hour her spirit took its flight. She retained her faculties to the last, and was planning to the very end what she would do when she should recover.

At the funeral services held in her behalf, her favourite hymns were sung:

"There is a fountain filled with blood,"
"My ain countree,"
"If I were voice."

She was laid to rest in the Bellwood Cemetery by the side of her father and mother.

Thus has ended the life of thirty years of faithful service for the womanhood of this Empire. These are by no means lost or misspent years. In the great reckoning these years will count.

D.S.S., in '*The Evangelist.*'

Mrs. May Rogers Bertels.

May Rogers Bertels was born May 28th, 1876, at Los Gatos, California, and passed from earth to heaven on the 29th April, 1911, from Pacific Grove, California, just three years to a day from the time she landed in America, after five years of missionary service with Mr. Bertels in Japan. Her mother and father had both preceded her to the other life, and she leaves one sister besides her husband and three children to mourn her loss. The latter are: Theta, fifteen years old; Constance, ten years; and Theodora, five.

Mrs. Bertels was converted early in life and became an active member of the M. E. Church at Pacific Grove. She had a sweet charming voice, and it was freely used in the church for the worship of God. When but eighteen years old she was married to C. N. Bertels, then Principal of Evansville Seminary, Evansville, Wisconsin.

In the spring of 1903 Mr. Bertels was called to Japan as a teacher, and Mrs. Bertels with the two

older girls accompanied him. They lived for about three years at Hakodate, where Mr. Bertels taught in the Government schools and studied the Japanese language. While here the youngest child was born, and here first appeared symptoms of the disease which afterward proved fatal.

In the spring of 1906 the family moved to Tokyo at the call of Bishop Harris, where Mr. Bertels was engaged as a teacher in the Aoyama Gakuin (Anglo-Japanese College) for three years. While living here Mrs. Bertels had typhoid fever and never afterward became thoroughly strong. Three years ago, leaving her husband on the field, she returned home with the three girls, in company with Bishop Harris and other friends, and lived at Pacific Grove. She was under the watchful care of the family physician, and no one realized the seriousness of her condition. Mr. Bertels returned to Pacific Grove one year later and gave his attention to the needs of the family. About a year ago Mrs. Bertels was taken worse, and from that time was most of the time confined to her bed. She suffered a great deal but was a patient sufferer. For the last six months she had been under the close watch of trained nurses, and everything was done to restore her, but in vain. God took her and her loved ones await the time when they shall go to her.

Mrs. Bertels was a queen in her home. She was much beloved by all who knew her. She left no last messages, but her sweet pure life is a better message than any words could frame. As a mother she was wise, affectionate and pious. As a wife she was faithful and loving. She was a charming hostess, always lending grace and pleasure by her conversation and attractiveness. While living in Japan she won many

friends both among the Japanese and English speaking people.

Mrs. Bertels was buried at Pacific Grove in E. Carmelo Cemetery, on the shore of Monterey Bay, of the Pacific Ocean. The Rev. Leslie Burwell conducted the service in the M. E. Church. Many and beautiful were the floral offerings, tributes to the love and friendship of a multitude of friends. She is gone to be with the Saviour of men, whom she loved and worshipped. Her example and the influence of her sweet life abide. Some day we shall meet again.

'*The Evangelist.*'

Miss Mary Amanda Danforth.

Miss Mary Amanda Danforth, one of the best-known workers of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, died at her home in Colebrook, N.H., on Sunday, May 28th.

Miss Danforth was connected with the work in Japan from Oct. 3, 1888, when she arrived at Yokohama on the *S.S. Albany*, to July 1893, when she returned home on the usual furlough.

Miss Danforth was converted at a camp-meeting, held at Groveton, N. H. in 1879, and immediately connected herself with the Methodist Church of her home town. On arriving in Japan, as a representative of the New England Branch of her society, she was appointed to work in Nagoya, and there, in connection with the Rev. Dr. C.S. Long and Miss Mary E. Wilson opened the girls' school in that city, since known as the Seiryu Jogakko, of which she remained

as Principal till her return home in 1893. The experiences through which she was compelled to pass in the great earthquake of October, 1891 were a great trial to her highly sensitive nervous nature, and it is thought that she then received injuries from which she never fully recovered. The illness of her mother, however, was the immediate cause of her not returning to Japan.

Miss Danforth possessed the temperament of an orator, and as a speaker on mission work was in such demand as comes to few missionaries when at home on furlough. The writer has listened to her when she handled great audiences at her will, and could and did lead them to large giving in the interests of her work. Often has a pastor said to the writer, she is one of the best speakers on missions I ever had in my church. It is, however, not improbable that her yielding repeatedly to the invitation to tell the story of the Nagoya earthquake experience did her health serious damage, as her whole being would enter dramatically into the description of those scenes. Because of her health, the physicians declined to return her to the field. But since 1893 she has been of great use to the cause, as "No speaker was more acceptable and no addresses were more fruitful in the increase of missionary devotion as measured by additions to membership, organization of new societies and enlargement of collections."

Born in Pittsburgh, New Hampshire, March 27, 1867, she has completed her work in the missionary department of the Church on earth at a comparatively early age.

D. S. S. in '*The Evangelist.*'

Methodist Episcopal Church (South).

Mrs. Tallulah Lipscomb Waters.

Mrs. Tallulah Lipscomb Waters, the wife of the Rev. B. W. Waters, an esteemed member of this mission, entered into rest at St. Helena Sanitarium, California, June 22nd, 1910, after a long and painful illness, and much suffering. Lines written by her, August 14th, 1897, to a friend, show, that even at that time she must have felt anxiety. She says, "As for myself I have not strengthened as I hoped. The thought came to me this morning though—suggested by something we have read up here on the mountains —that if there is weakness and suffering ahead of me, there may be also some special manifestation of God in connection with those conditions, and it was a real comfort. It is all right if He sees best." These words also reflect for us the picture of her inner life, which was characteristic of her at all times.

Mrs. Waters was born in Columbus, Miss., June 10th, 1862, and was the daughter of Dr. W. L. Lipscomb, an honored citizen of the community in which he lived, and a leading member of the Methodist Church. Her mother is known for her deep piety, and her devotion to the religious training of her children.

Mrs. Waters graduated from the Columbus Female College, and the Peabody Normal College of Nashville, and spent some time in teaching in the public schools of her native city.

In 1887, having been accepted by the Women's Board, of Foreign Missions, she came to China, and was appointed a teacher of the Anglo-Chinese Col-

lege at Shanghai, and continued in that work as long as she remained in that country.

In the summer following her arrival in the East, she, with some friends, came to Japan for a vacation. Her bright and sunny nature, and fine social qualities won for her many friends wherever she might be. On this visit to Japan she became acquainted with the Rev. B. W. Waters, and they were married February 28th, 1890, at Old Trinity Church, Shanghai, Dr. Young J. Allen being the officiating clergyman.

She was the mother of four children, B. W. Waters, Jr., William Waters, who died in Osaka in 1898 and was buried in the old cemetery at Kobe, M. Harris and George L. Waters. A devoted wife and mother, and homemaker, she always found means of doing some more direct missionary work, either as teacher of a class in Sunday School, or through Bible and cooking classes for Japanese ladies. In this line of work she was especially successful when her husband was stationed at Hiroshima, as Presiding Elder of that district.

One, who saw much of her at this time, says, "The thing that has always most definitely impressed me was her absolute devotion to the souls of those with whom she came in contact."

Another, who knew her well, speaks of her training and gifts as a teacher, and says they were "valuable, not only in the rearing of her own children, but helped other parents with their problems."

Her work as a teacher in Shanghai was successful, and up to the last her gifts and training were turned to good account in her instruction of a class of Japanese boys at Nakatsu, a work in which she took the keenest interest.

Rev. S. E. Hager in speaking of her illness after reaching Kobe, says:

"Early in February Mrs. Waters came to Kobe much enfeebled, on the 19th she showed signs of approaching breakdown. Two days later her condition became very serious and the physicians did not think that her weak body could survive the painful suffering. For about a week there was little hope of life. After many days, to the surprise of all, she began to improve, and as this improvement kept up for several weeks, her husband and children were filled with joy at the prospect of her recovery. One of the consulting physicians held out the hope that if she could make the ocean voyage she might, under favorable conditions in America, be fully restored to health. The entire mission rejoiced with them in the hope of such a blessing. In much sadness, but with some hope, we saw her start on the homeward journey, April 23rd."

Dr. C. F. Reid writing in the Christian Advocate of Nashville, says:

"Much was hoped from the sea-trip, and for a time she seemed to improve, but just before arriving at San Francisco a relapse occurred which made it impossible to continue the journey across the continent. In order that she might have every chance to recuperate she was taken to St. Helena Sanitarium, where every possible means were used to bring back strength, but all failed. The disease that sapped her life was pronounced *pellagra*, and at 10.30 P.M., June 22nd, she passed from earth, leaving to mourn their loss her husband and three noble boys, her mother, four brothers, two sisters, and a host of friends in three nations."

'*The Evangelist.*'

Methodist Church of Japan.

Mr. Keimei Hiraiwa.

Mr. Keimei Hiraiwa, father of Dr. Y. Hiraiwa, who had recently been ailing from bronchitis, passed away in peace at 11 P. M., Dec 2nd. His forefathers were warriors of Mikawa Province. Following Iyeyasu Tokugawa, they came up to Yedo, and down to Mr. Hachizo Hiraiwa, grandfather of Mr. Keimei, they had for ages been called the overseers of Christianity. Mr. Hachizo Hiraiwa, father of Mr. Keimei became an officer in the Building Bureau under the reign of Tokugawa Shogun. He died when Mr. Keimei was twelve years of age, and the son succeeded to his father's profession. At the time of the Restoration the chief subjects of Tokugawa retired to Sumpu (capital of Suruga Province) with Shogun Keiki, but Mr. Keimei lost his opportunity and remained at Yedo as an officer in the Industrial Bureau of the Household Department. He resigned his position suddenly in the 8th year of Meiji, for what reason we do not know. Meanwhile he was greatly influenced by Christianity of which his forefathers were overseers, and became a convert in the 12th year of Meiji. He took special interest in the sermons of every Sunday, and had never been absent for thirty years or more,—not even once. He had been using *sake* and tobacco, but had strictly got rid of this bad habit since the 32nd year of Meiji. His amusements were gardening and travel. As to the latter he was far more skillful than the common expert. He made economy his chief aim, and had saved 100 *yen* out of the money presented by his sons and

grandsons. At his death, the family found his will in which he directed that 100 *yen* be used for his funeral expenses. He left two sons, two daughters, and six grand children. His first son, Dr. Y. Hiraiwa (54) is the pastor of the Chuo Kwaido, Hongo, Tokyo; the second son, Mr. Kiju (50) is Secretary of the Osaka Local Court. His first daughter, Toyoko (45) and second Chiyoko (37) have already married and are well situated.

'*The Evangelist.*'

THE LATE REV. UICHIRO SASAMORI, PH.D., D.D., L.L.D.

With the passing of Dr. Sasamori in the late afternoon of June 12th., Western Japan lost her greatest Christian leader, and a notable career came to an untimely end. Although he had spent the whole of his all too short manhood in Kyushu, he was a national figure and his influence was a national influence in Christian circles.

Like so many of the great Japanese Methodist leaders, Dr. Sasamori looked back upon rugged Hirosaki as his home, for there he was born on the fourteenth of January, 1867, being only forty-four years of age at the time of his death. He spent his early years in the Teegijiku, the school founded by the Daimyo of his clan. At the age of seventeen he was converted through the efforts of Yoitsu Honda, then Methodist pastor at Hirosaki, and his class-mate Sutemi Chinda, now Baron Chinda, Ambassador to Germany. The next year, 1885, he

went to America and for eight years studied at DePauw University, a Methodist institution located at Greencastle, Indiana. His student life, like that of many Japanese students abroad, was filled with hardship, but was brightened by the friendship and help of many kind people. At the time of his death, among others, word was sent to Senator Beveridge, who had been a college friend. Of his student life Dr. Sasamori seldom spoke. In 1890 he received the degree of Ph. B., in '91 that of S. T. B., and in '93 the degree of Doctor Philosophy. Feeling that he was sufficiently prepared for work in his own land, he returned to Japan in 1893, and was at once appointed pastor of the old Deshima Church in Nagasaki, and teacher in the Boys' School. For eighteen years he lived in this city and labored so well that at the time of his death he was the most widely known educator and lecturer in all Kyushu.

In 1905, as a fitting recognition of his work for Chinzei Gakuin, he was elected President of that institution, a position which he held till his death.

His interests were three-fold, Chinzei, the Church, and the Young Men's Christian Association. It would not be too much to say that he did more for the school than any other one man who has been connected with the institution during its entire history. For many years he lived on a corner of the campus, and the students were never out of sight nor out of mind.

Since his return from America he has been a member of the Methodist Conference, and by many was considered the logical successor of Bishop Honda, when he shall have served his eight years. While teaching in the school he held various pastorates, and this year was nominally pastor of Wesley Church,

the organization to which most of the students of Chinzei Gakuin and Kwassui Jo Gakko belong. Of late years Dr. Sasamori had given much time and effort toward maintaining a summer school for Kyushu pastors, trying in this way to deepen their spiritual life and to teach them better methods of work.

From its organization, he has been President of the Nagasaki Y. M. C. A., and it was he who solicited the subscriptions in America that made possible the erection of the fine brick building on Fukuro-machi. He was one of the most effective speakers at the Y. M. C. A. Summer Conferences, and was at the time of his death Vice-President of the National Association of Japan. In 1903 Dr. Sasamori represented Japan at the World's Student Conferences held in Denmark and in Norway, and at that time travelled widely in Europe.

In 1908 he was sent to America as the first Fraternal Delegate of the Japan Methodist Church to the General Conference of the Methodist Episcopal Church, and at that Conference delivered an address on Christian Education in Japan that aroused great interest and for the first time, set the situation clearly before the home Church.

In 1910 he received the honorary degree of Doctor of Laws from Baker University, the President of which institution was a fellow class-mate at DePauw and is now president of Boston University.

For many years Dr. Sasamori had been battling with tuberculosis and at last succumbed to that dread disease. Just a year ago while watching the workmen lay the foundation of the new building at Chinzei Gakuin, he was accidentally struck on the shoulder by a timber. He did not notice the shock at the

time, but a few days later a hemorrhage occurred, and from that time he gradually grew worse. Up to the last he expected to recover and was constantly making plans for the school and the Y. M. C. A. Two weeks before his death he was removed to Omura, a country village twenty-five miles north of Nagasaki, in hopes that the quiet and the change of air might prove beneficial. However, the contrary was the case, and his end came sooner than was expected. Around him were his six children, the eldest a lad of fifteen, his wife, mother, a sister and several friends. One of his favorite hymns was "More Love to Thee," and these were his last words as he requested his wife in English to sing the song. The friends gathered about joined with her in the singing, then, as they prayed, he was not, for angels visited the quiet country hill and took him to be with God.

On the 13th the poor wasted body was brought back to Nagasaki accompanied by a few near friends and the teachers and twenty students of Chinzei Gakuin. At the station the cortege was met by a host of friends, many of the missionaries of Nagasaki, and the entire student body of the two Methodist schools. The funeral was held on the 15th in the Y. M. C. A. Hall, the largest auditorium in Nagasaki, and the room in which Dr. Sasamori had spoken oftener than in any other. On all its journeyings the body was carried by the students whom he loved so well, and was accompanied by the faithful band of teachers, some of whom had received their diplomas from Dr. Sasamori's hands, and some of whom had worked with him for many years. The funeral was one of the most magnificent ever seen here. A mountain of lilies tried to lighten and

cheer the sad scene. High officials of the province and the mayor of the city, as well as scores of educators, judges and other prominent people of the city were there to do him honor. It was much regretted that neither Bishop Honda nor Bishop Harris could be present. The sermon was preached by the Rev. K. Kosaka, pastor of the Fukuoka church, and was a worthy tribute. Mr. J. M. Suganuma who had been Dr. Sasamori's most intimate friend for many years, told the story of his life. Messages of consolation from Gov. Inuzuka, Bishop Harris, Bishop Honda and many others were read. Besides many letters, 157 telegrams were received. Late in the evening the body was laid to rest in the beautiful terraced cemetery at Urakami, a place hallowed with the sacred memories of the martyrs of three hundred years ago. In the driving rain we left him, the hills still reëchoing with the last salute, fired in his honor by the students.

Dr. Sasamori's chief characteristics were his warm-hearted kindness, his passionate evangelism and his power on the platform.

His office and house were constantly thronged with people wanting help of some kind and those who went empty handed away were few indeed. His round smiling face revealed a big kind heart.

He believed thoroughly in the power of Christianity to save men and to purify society, and his chief desire and prayer for his students always was that they might be saved. As an evangelist he was wonderfully successful. It was his most cherished plan, often spoken of during his illness, to get a leave of absence from the school, and make an evangelistic campaign among the churches of the whole country. God seemed to be calling him more and more to that

kind of work. As an orator and a preacher the writer has not heard his equal on a Japanese platform. He could hold any kind of an audience spellbound. One time when we were working together for a week in Kagoshima, he was invited to address the students of the Middle School there. He spoke on Character Building, and in the course of the address to illustrate some point gave a description of his feelings upon first seeing Mt. Fuji, after a long absence abroad. As he described that sunrise scene and the glory of the sacred mountain even a foreigner could feel the thrills going up and down his back, and the students were almost in tears. As he finished they heaved a great sigh of regret as one does on leaving mountains of transfiguration.

One other illustration of his power over audiences: At the time Halley's comet was approaching the earth, Dr. Sasamori, who kept the school telescope at his house, and was much interested in astronomy, gave a lecture on the comet at the Y. M. C. A. Hall. He described the approach of the comet and the possibilities and probable results of a collision with this planet. The people were carried away with the theme and his eloquence and were listening almost breathlessly. Suddenly he stopped and one could imagine the comet on the roof, but all were waked to their senses and to laughter by a loud "Booh" from the speaker.

His best known sermon was entitled "Kaen naru Jimbutsu" The Man on Fire, and that phrase perhaps best sums up the character of the subject of this sketch. He burned out for God. Nothing could keep him from doing what he thought was his duty. One summer his baby girl of whom he was specially fond, was very sick, and it came time

for him to fill on engagement at a summer conference. He thought it his duty to go and did go, though in a few hours a telegram followed telling of the death of the little one, and though he was not able to get back to the funeral.

It is the regular custom to have "Revival Meetings" at Chinzei during the latter part of January each year. This year the meetings began at chapel hour one day. The brother who gave the address did not reach the hearts of the students, and Dr. Sasamori fearing that a bad beginning meant failure, though he was under strict orders from the doctor not to speak for fear of another hemorrhage, got up to exhort and did not stop for thirty minutes, within which time more than thirty boys had accepted Christ and a great revival that brought in more than thirty had started. Very few have the power to exert influence that he had.

He was indeed a burning and a shining light, and all over the Empire are those who through him learned to know his Saviour, and will carry on the work which he, at the call of his Master, has laid down.

F. Herron Smith,

in '*The Evangelist.*'

CHAPTER XXXI.

OBITUARIES.—(*Concluded.*)

American Episcopal Church.

The Rt. Rev. Channing Moore Williams, D.D.

The Rt. Rev. Channing Moore Williams, whose death occurred at Richmond, Va., his birth place, on Friday, Dec. 2nd, was born July 18th, 1829. He was graduated at William and Mary College, Williamsburgh, Virginia, in 1853 and in 1855 from the Virginia Theological Seminary, being ordained to the Deaconate by Bishop Meade on July 1st, 1855. In November of the same year he sailed for China as a missionary and was ordained to the priesthood by Bishop Boone in the Mission Chapel at Shanghai on Jan. 11th, 1857. In 1859 he was appointed at the request of the Foreign Committee of the Board of Missions of the P. E. Church, to open the work of the Church in the then recently opened country of Japan and arrived at Nagasaki the last of June, 1859,—one of the first two Protestant Missionaries to arrive in the country.

In October of 1865 he was elected by the General

Convention to the Bishopric of China and Japan and was consecrated in St. John's Chapel, New York on the 3rd of October, 1866. In 1874 his see was divided by the General Convention and Bishop Williams was assigned to Japan, with the title Bishop of Yedo. Shortly after this he took up his residence in Tokyo and established St. Paul's School and Trinity Divinity School. He remained in Tokyo until 1889. And after his resignation of the Bishopric and after a short visit to the U.S., his first absence from the country since '66—returned to resume his work as a missionary, residing in Kyoto until failing health compelled him in 1908 to seek rest in his native land.

It would be impossible, humanly speaking, to measure adequately the effect of his long continued labors, extending over a period of nearly fifty years, though throughout the missionary districts over which he presided there are many monuments of his devotion to the work in the way of church buildings erected by him out of funds saved through frugality and self-denial. But his most lasting and chief work was upon the hearts and minds of the many with whom he came in contact, whose lives have been moulded by his fatherly interest in their spiritual welfare and who now mourn the loss of one who was more thana mere friend. He was one of the most unostentatious of men, full of a Christlike humility, devoting himself in the most whole-souled way to his calling.

'*The Evangelist.*'

Bishop Williams, an Appreciation.

This great saint with his nobility of character and faithfulness to duty, the first Bishop of the Seikokwai, after having fought the good fight for fifty years has now received the crown of life. In recalling his life among us those who knew him cannot but be deeply affected.

Many virtues were combined in his character. We remember his humility, his loyalty to his Saviour, his disregard for self, his patience, diligence, gentleness, benevolence, and his firm faith. All these virtues, seemed to have their source in his loyalty and humility.

Offering himself as a young man he went to China, was made bishop there, and when Japan was opened he became bishop of both countries. When he was made bishop of Japan alone he went backwards and forwards between Kyoto and Osaka and travelling about constantly he devoted himself solely to the spread of the Gospel. After he grew old and resigned the bishopric, as Bishop Brooks said, he gave himself more than ever to preaching Christ,—it was woe to him if he preached not the Gospel.

To him it was as if God were always present before him. When in the pulpit he spoke the words God or Lord Jesus and pointed to Heaven, how his finger trembled, how his silvery white beard shook! How much power and dignity there was in his voice! Yet when he prayed how sincere and reverent he was. If there were ever prayers which were a real communion with God, his were those prayers. With the Bishop, however, every word and act was a real prayer.

He always humbled and effaced himself, never

liking to be praised. This was not only due to his natural disposition but it was also because in his loyalty he lost himself in Christ and would give Him all the glory. The sun's rays pass through the transparent glass and light the room; men rejoice in the light yet forget the glass. While the Bishop truly revealed to men the glory of the Sun of Righteousness, like the glass he wished to be himself forgotten.

In his manner of life, self-denying to the verge of asceticism, he followed in the steps of Him who had not where to lay His head. He had little desire for the pleasures of the body and was content with the joy of serving his Lord. All his life he was satisfied with poor food and clothes and never once took a holiday in summer. Even when he was in a place where he had many of his own countrymen he preferred the simple fish and vegetables of his Japanese Christian friends.

Though at first glance he seemed so gentle and mild he was really a man of high spirit, but by prayer and a strong will he always kept himself under control. If insulted, he shut his lips and uttered not a word. Like his Lord, who when reviled, reviled not again, he forgave the insult at the moment. His patience and generosity of spirit truly reached the bounds of the sublime.

To tell of his many secret acts of kindness would violate the sanctity of his memory.

Before forming an opinion he prayed deeply and carefully deliberated, so when he had once made up his mind he was not easily moved. For this reason he had many heated arguments with Japanese and I dare say many said what they ought not, but when they had left the room they ceased to be angry and could not help having feelings of remorse, affection

and respect. His wonderful power over men came from their recognition of his piety and devotion, his constant self-denial and his love.

It was not his mission to plan for long years ahead and to skilfully combat against difficulties, but the first bishop of the Japanese Church was a great missionary, he was noble and kind, a true saint. In his missionary life of more than fifty years there was nothing extraordinary, nothing dramatic. This was indeed what he desired. But though his life was thus so plain and ordinary and the fifty years went by as quietly as a single day, still the flame of his steadily burning faith has enkindled many; his devotion has been a tremendous inspiration. Numbers have been moved by his love and self sacrifice. He has many spiritual sons and daughters who are striving to live with steadfast faith, pure in this evil world, and to do their duty faithfully towards the church and humanity. These proclaim the great work that he did and they are the seed that will grow and develop in the church. We can not lightly say that this is of less value than wise administration or brilliant achievements.

Ah, he loved Japan, loved it deeply, for it he prayed. Wishing to live like a Japanese he had a Japanese house and even ate Japanese food. There is no doubt but that he desired to mingle his dust with the soil of Japan, but feeling himself to be superannuated and of no further service he weeping left his beloved adopted home, thinking that if he went he would leave room for another missionary to come and take his place. To the end he showed disregard for self, humility and devotion. It is said that after he got to America his mind was not clear and realizing that he was more comfortable than he had been in the poor style of living to which he was

accustomed he was quite overcome and thought he was in the Imperial Palace at Kyoto. So even with failing consciousness he did not forget Japan.

Oh, Land of Japan, I am sorry that you are denied the honor of giving a small corner as the resting place of this great saint, your firm friend. But when we think that his spiritual influence will live forever in many souls and be borne on to future generations, we rejoice that you have an enduring monument of Bishop Williams, more glorious than one carved in marble.

Almighty God, we pray that we may each one be accounted worthy of a place in the building of that monument.—Rev. J. H. Kobayashi in *Kirisutokyō Shūhō*.

Church Missionary Society.

Rev. George Ensor.

The Rev. George Ensor was the first C. M. S. missionary to Japan, and landed in Nagasaki Jan. 23rd, 1869. At that time Christianity was a proscribed religion, and enquirers could only come to him at great risk of their personal liberty. But many came notwithstanding, and several became Christians. Mr. Ensor became invalided after four years of most zealous labour and returned to England and resigned in 1873. Then after a period of 37 years he had a great desire to once more visit Japan and complete the service thus so long interrupted. God opened the way and with his daughter he arrived in the

early spring of 1909, just forty years after his first arrival at Nagasaki.

He died at sea nearing Gibralter, and was laid to rest in the beautiful cemetery on that island, on July 13th.

His daughter, Miss E. V. Ensor, who is still in Japan, has kindly penned a short account of Mr. Ensor's last year, which we are very glad to give to our readers.

If we start from the very beginning, his work for the Japanese began on board ship, on his way to this land from England. While at Moji, for the first time after a period of thirty-seven years, he came across a Japanese, a man who came on board to sell his wares. It being Sunday, my father refused to purchase his goods, and explaining to him the reason gave him an opportunity of unfolding some of the glorious mysteries of Heaven; that there was a God who cared for him, etc., and to which he listened with rapt attention, and the following Monday and Tuesday returned, not for what he could sell, his *furoshiki* remaining all the while around his goods, but to hear more of what seemed so strange, but real, of the Gospel story, and he remained on board until a few minutes before the steamer left.

Arriving in Tokyo, my father at once commenced work. Each day, his pockets laden with written Gospel messages, he went out, visiting the different parks, gardens, etc., having short talks here and there along the way. At first he determined not to be burdened with a house and house-keeping, but as time went on, continually the question was put to him, when in conversation with people "Where is your house? Where is your Church?" that he felt

it to be an absolute necessity, if his out-door work were to be followed up by further contact with the people, to have a house; so shortly afterwards we secured a small one in Koishikawa, in which all who cared to hear more and receive further instruction were warmly invited. Gradually visitors grew in number, and after a while our wooden hut, for it was scarcely more, was honored by the Unseen Presence, Whose love and pity for lost souls is so great, stooping to enter and bestow the precious gift of Eternal Life to not a few.

On one occasion, an enquirer having heard the message of salvation through my father's lips at an open air talk, came to the house one morning. As she sat on the sofa, she said:—"The other day I was wandering through the park and noticing a crowd had collected I went and drew near to find out what was taking place, I listened and as I listened, I seemed to realize some one drawing near to me; ever since that One seems to have been near me, wherever I go and whatever I do, so I came early this morning, having been awake all night wondering who it could be, to see if you could tell me. When she heard that it was the Saviour, the Shepherd searching for his lost sheep, she fell prostrate on the floor and wept bitterly. Since that time she has passed through the bitterest trial and persecution, but, thank God, He has delivered her out of all her troubles and has given her the richest joy of leading several others to Christ, so that her life is now one of continual song and gladness.

Almost every morning my father rose between 4:30 and 5:00 in order to better equip himself for his Lord's service, in engaging in earnest prayer that each coming day might bring with it much and last-

ing glory to the Saviour; and also time was spent in studying the language which required after thirty-seven years slight alterations, especially as he used the old Nagasaki dialect, which the people in Tokyo had some difficulty in understanding, so that all might the better take in what was said to them.

At 9:30 every morning, unless otherwise interrupted, he started out, bearing the glorious message, returning at 1 P.M. for lunch; after which he rested a little and again went out and did not return very often until 6 P.M. When able to return earlier, his delight was to go and assist in preaching at the C.M.S. Whidborne Mission Hall in the Ginza. At times when asked to rest a little he would answer me:—"My time is short, you have your life before you, mine is behind; what is left is very precious and must be made good use of." Thus he was never happy unless he was all the time holding out the life-line to drowning souls, and drawing them in to the Harbor and Rock of their safety. He cared not where, or of what his pulpit consisted, from which to sound out the glad tidings, and was found on occasions seated on a heap of stones, or an old stool in some temple ground; at other times in a dark and dingy shop down a back street. Wherever he went, his Lord went too, to share with His servant His own deep pity and sympathy for the poorest and humblest.

Then too he was much drawn to the soldiers, frequently falling into conversation with officers in the trams and other places. More than once after watching the men going through their various exercises in drill, when he heard the command *yasumi* (rest) given, he seized the opportunity of asking permission of the commanding officer to distribute his tracts among the men, which was always gladly

given. As his card was enclosed in each tract, soldiers, both officers and ordinary soldiers, afterwards called at my father's house for further instruction in Christianity, and not caring to join the already existing Bible class held for men, which numbered about twenty, asked if it were possible for them to have one to themselves, as many of their fellow soldiers wished to come regularly in order to learn about God. His illness however prevented such a class from being actually started.

I have not said much about the in-door work, but having already written more than I intended, will only add, that after six months spent in Koishikawa, my father took a somewhat larger house in Azabu, in which he held his meetings, and latterly a service every Sunday afternoon. The last was not started without much prayer, in order to teach the people the importance of keeping the Sabbath day sacred and for God, as well as to train them into the habit of gathering together for prayer and praise in His house. At first they were asked to join and attend the neighbouring churches, but one Church was not congenial to them, another was too great a distance with bad roads, and so finding they went nowhere the service in our house was started, which they attended regularly and seemed through it to receive much help and blessing.

May the Lord preserve each one, whom He allowed His servant thus to lead and begin to teach, blameless unto His coming again; To Him be all the glory for ever and ever.—'*The Evangelist.*'

Death of Mrs. Arthur Lloyd.

News was received by cable Feb. 6th of the sad death of Mrs. Lloyd, wife of the Rev. Arthur Lloyd, M.A., in Victoria, British Columbia, whither she had gone to regain her failing health.

Mrs. Lloyd had been ill for a year and a half and as a last resort the voyage to Canada was taken in the hope that the change of climate might prove a a benefit. The deceased lady was one of the best known and best loved women in the foreign community of Tokyo, not only because of a highly cultivated mind, and much social grace, but also because of her power of organisation, which enabled her to take the initiative in many a social or literary undertaking. But above all she will long be remembered for her rare kindness of heart, which overflowed to all who needed her help or sympathy. As a hostess she was a delight, and she always drew a large circle of friends around her. In a literary way she was a constant source of information and enthusiasm. During her long residence in Japan she was interested in many charitable works and never failed in her duty in this regard. She was one of the leaders in the establishment of the Tokyo Lending Library and perhaps did more than anyone else in the selection of volumes and in keeping up an interest in the work, which might otherwise have lagged. The lighter side of life also had a claim on Mrs. Lloyd's attention. During the Russo-Japanese War she was untiring in good work, interesting herself in benefit entertainments and in other ways working for the Japanese cause.

These are only a few of the many activities of Mrs. Lloyd, but they show the broad interests of her life, which made her indispensable in all circles in Tokyo.

'*The Evangelist.*'

The Rev. John E. Hail of the American Presbyterian Mission, died suddenly on Mt. Asama, August 15th, at the age of thirty-eight. His feet were crushed by a mass of burning lava and he died from loss of blood and the shock. He leaves a wife and three children.

Mr. Hail was the son of the Rev. A. D. Hail, D.D. of Osaka, one of the first representatives in Japan of the Cumberland Presbyterian Church of the United States.

Mr. Hail had endeared himself to all who knew him and the deepest sympathy is felt with Mrs. Hail and his aged parents in this great sorrow.

A fuller notice may be expected next year.

APPENDIX.

APPENDIX I.

TENTH GENERNL MEETING OF THE CONFERENCE OF FEDERATED MISSIONS IN JAPAN.

The Tenth General Meeting of the Conference of Federated Missions in Japan was held in the Sukiyabashi Church, Kojimachi, Tokyo, on January 4th and 5th, 1911, beginning at 10 A.M. of January 4th.

Twenty-eight members of the Conference, representing twenty-two different missions, and fourteen other persons, members of committees, were present (see appended list).

The meeting was opened with a half hour of devotional service, conducted by the vice-chairman, Rev. E. H. Van Dyke.

At 10.30 A.M. Rev. Dr. Schneder took the chair, and the business sessions began. After calling the roll the secretary reported as follows:—

Two bodies, the Japan Mission of the Southern Baptist Convention, and the West Japan Mission of the Methodist Episcopal Church, have formally connected themselves with this Conference. Their representatives are Rev. G. W. Bouldin and Rev. F. Herron Smith.

Changes in the personnel of the Conference are as follows:—

Rev. W. B. Parshley, of the American Baptist Mission-

ary Union, in place of Prof. E. W. Clement; Rev. D. C. Greene, D.D., LL.D., in place of Rev. J. H. De Forest, D.D., of the American Board; Rev. C. P. Garman, of the American Christian Convention, in place of Rev. A. D. Woodworth, D.D.; Rev. George Chapman, of the Church Missionary Society, in place of Rev. C. T. Warren; Rev. C. H. H. Shortt, of the Missionary Society of the Church of England in Canada, in place of Rev. E. Ryerson; Rev. D. R. McKenzie, D.D., of the Canadian Methodist Mission, in place of Rev. H. H. Coates, D.D.; Miss M. A. Robertson, of the Canadian Methodist Woman's Board, in place of Miss I. A. Hargrave; Rev. Julius Soper, D.D., of the Methodist Episcopal Church (North), in place of Rev. A. D. Berry; Miss M. A. Spencer, of the Methodist Episcopal Woman's Board, in place of Miss Amy G. Lewis; Rev. F. Herron Smith, of the West Japan Mission of the Methodist Episcopal Church (North), new; Rev. T. H. Haden, of the Methodist Episcopal Church (South), in place of Rev. J. C. C. Newton, D.D.; Rev. J. G. Dunlop, D.D., and Rev. H. Brokaw, of the West Japan Presbyterian Mission in place of Rev. D. A. Murray, D.D. and Rev. W. T. Herefold; Rev. G. W. Bouldin, of the Southern Baptist Convention, new.

Notice of the action of the last annual meeting, proposing to change the name of this body to "The Conference of Federated Missions in Japan," was sent to all the co-operating missions, and as replies approving the change had been received from missions represented by more than three-fourths of the full members of the Standing Committee, the change was made when The Christian Movement was printed.

The report of the treasurer was then given by Mr. Davey, as follows:—

CONFERENCE OF FEDERATED MISSIONS IN JAPAN IN ACCOUNT WITH P. A. DAVEY.

JANUARY 1ST, 1911.

Cr.

By Balance from 1909 (Special)...	¥245.31
„ „ „ (General)	270.90
„ Pro Rata Membership Assessment ...	500.00
„ Corresponding Membership Donations ...	100.00
„ Donations on account of Christian Literature	295.00
„ Donations on account of the Nat. S. S. Association	285.50
„ Assessment arrears on account of the Semi-Centennial Conference of 1909...	80.00
Total	1,776.71

Dr.

To Travelling expenses of members to Conference, and lunch	¥128.21
„ 1909 Christian Movement Account ...	300.58
„ Expenses of Sub-Committee on Christian Literature	45.62
„ 1910 Christian Movement Publication ...	727.28
„ Incidentals	1.50
„ Balance on hand	573.52
Total	1,776.71

N.B.—After deducting ¥245.31 for Special account and ¥285.50 for Nat. S.S. Association the net balance in the General account is ¥42.71.

The report was referred to the auditing committee.

The secretary reported for the executive committee, as follows :—

The Executive Committee had its first meeting on January 13th, 1910, and has had six meetings during the year. Matters referred to it by this Conference at its last annual meeting have been taken up and dealt with as follows :—

Under Recommendation 2, Rev. P. A. Davey was appointed to serve on the Executive Committee of the National Sunday School Association, and he and Dr. A. T. Howard were authorized to act for the Executive Committee of this Conference of Federated Missions in inviting the various missions to make contributions through this Conference to the Sunday School cause.

Under Recommendation 3, the following persons were appointed a Committee on Industrial Welfare, viz : Rev. A. T. Howard, D.D., Rev. H. E. Coleman, Rev. A. K. Faust, Ph. D., Rev. A. D. Hail, D.D., W. M. Vories, Esq., and Miss J. M. Holland.

Under Recommendation 4, Rev. D. B. Schneder, D.D., Rev. D. Norman, and Rev. A. W. Place were appointed a committee to co-operate with the Trustees of the Tokyo School for Foreign Children in putting the school Upon a first class basis.

Under Recommendation 5, Rev. E, H. Van Dyke, Rev. J. Soper, D.D., and Rev. J. P. Hauch were appointed a special committee to consider ways of furthering the temperance cause and to report at the next meeting of the Conference.

Under Recommendation 6, the Executive Committee on May 15th invited the attention of each of the Co-operating Missions to the subject of a uniform course of study in Japanese, and asked each mission to appoint a representative to meet with the representatives of other missions at a date to be fixed in case more than half of the Co-operating Missions agreed to appoint representatives. By July 23rd fourteen missions had appointed representatives, and Dr. Greene was asked to act as Convener of the committee.

Since that time six other missions have appointed representatives.

With reference to the request of the American Christian Convention that the right of franchise be extended to Corresponding Members representing co-operating missions, the Executive Committee presents the following plan by which full membership may be extended to smaller missions :—

Basis of Representation.

1. Let five missionaries (including wives) represent one *Unit.*
2. All missions having one or more Units shall be entitled to full membership.
3. Missions having from one to three Units shall be entitled to *one* representative.
4. Missions having from four to eight Units shall be entitled to *two* representatives.
5. Missions having nine or more Units shall be entitled to *three* representatives.
6. Unless a vote by Units is called for by at least *two* representatives, voting shall be by the ordinary method.
7. When a vote by Units is called for by two or more representatives, the vote of each representative shall count in ratio to the number of Units represented in his mission.
8. Missions having less than one Unit may be represented by one *corresponding* member, who shall possess all the rights of a full member, except that of voting.

In accordance with the resolution of this body at its meeting in January, 1910, that a committee be appointed "to make a comprehensive study and prepare a general statement as to the increase of Christian forces and educational equipment needed during the coming decade," the Executive Committee appointed such a committee on Janu-

ary 13th and notice was sent to all the members of that committee on January 14th, but owing to the unforeseen absence from Japan of the chairman first designated, the committee was not able to convene till February. The members of the committee are: Rev. H. J. Hamilton, Rev. G. M. Rowland, D.D., Rev. R. A. Thomson, Rev. S. E. Hager, Rev. R, E. McAlpine, Rev. A. Pieters, and Rev. R. D. McCoy.

Upon request of the Committee on Christian Literature, Rev. George Chapman has been appointed to represent the Church Missionary Society on that committee, and Rev. S. E. Hager has been appointed to fill the vacancy caused by the resignation of Rev. J. C. C. Newton, D.D.

Bills for editorial and publishing expense of the Christian Movement have been examined and the treasurer authorized to pay them.

Dr. Greene has been invited to act as Editor of The Christian Movement for 1911.

Following the instructions of the last annual meeting, the Executive Committee has arranged for the continuance of the meeting into a second day, and has provided for a public meeting to be held this evening.

The Executive Committee also suggested an Order of Business, which was adopted by the Conference, and made the order of the meeting. The rest of the report was laid upon the table to be taken up at a later session.

The chairman of the Conference, Dr. Schneder reported that according to instruction he had sent the following message to the Edinburgh Conference :—

To the World Missionary Conference, Edinburgh.

Dear Brethren :—

The Conferen e of Federated Missions in Japan sends greeting. The most advanced and the most advancing of the non-Christian nations is earnestly seeking the best that the world can give. The first fifty years of missionary

work here prove that Japan will accept the best religion if presented by the best men and women and through the best institutions, in the quickest possible time. The time for Japan is now.

Respectfully and fraternally yours,

DAVID B. SCHNEDER,

Sendai, Japan, May 18, 1910.

To this in due time the following reply was received :—

Offices—Windsor Buildings 100 Princes Street, Edinburgh, 12th July, 1910.

The Rev. David B. Schneder, Chairman of the Conference of Federated Missions of Japan, Sendai, Japan.

Dear Sir,

The message of greeting addressed to the meeting of the World Missionary Conference in Edinburgh by the Conference of Federated Missions of Japan was brought before the World Missionary Conference during its recent meetings. The Business Committee of the Conference drew up the accompanying Minute with reference to the numerous fraternal salutations and resolutions sent to the Conference, and directed that a copy of the Minute should be forwarded to you.

I am, Yours faithfully,

J. H. OLDHAM.

Minute referring to Resolutions and congratulations by the Business Committee of the

WORLD MISSIONARY CONFERENCE

The Business Committee of the World Missionary Conference received with grateful appreciation the numerous fraternal salutations and resolutions which have been sent

by Convocations, Synods, and Assembless of various Churches, and by other important bodies in the United Kingdom and from over the seas.

Encouraged and upheld by their unanimous assurance of interest and intercession, that the power of the Holy Spirit might be manifest throughout its sessions, and that the glory of our Lord Jesus Christ might be manifested by far-reaching and lasting issues, the Business Committee, on behalf of the Conference, resolved that cordial thanks should be forwarded to each of the bodies that have addressed the Conference in a spirit so truly kind and Christian.

Dr. Greene spoke of the publication of The Christian Movement, and there was some discussion about publishing a missionary list at the end of the volume. The matter of publishing such a list was referred to the Executive Committee, with power to act.

The following statement from Rev. D. S. Spencer, D. D., of the Methodist Publishing House, relative to The Christian Movement, was read and ordered to be placed upon the Minutes:—

1909	1st Edition (1903)		Copies.
Dec. 31. 1909.	Balance		0
	2nd Edition (1904)		
Dec. 31, 1910.	Balance in Stock ...	117	
	Sold	43	
Dec. 30, 1909.	Balance		74
	3rd Edition (1905)		
Dec 31, 1909.	Balance		0
	4th Edition (1906)		
Dec. 31, 1910.	Balance as reported...	74	
	Sold	1	
Dec. 30, 1909.	Balance		73
	5th Ed. (1907) cloth		

Dec. 31, 1910.	Balance as reported...			0
	5th Edition paper			
Dec. 30, 1909.	Balance in hand ...			125
	6th Ed. (1908) cloth			
Dec. 31, 1910.	Balance as reported...		7	
	Sold		6	
Dec. 30, 1909.	Balance in stock ...			1
	6th Edition paper			
Dec. 31, 1910.	Balance as reported...		90	
	Sold		3	
Dec. 30, 1909.	Balance in hand ...			87
	7th Ed. (1909) cloth			
Dec. 31, 1910.	Balance as reported...		10	
	Sold		10	
Dec. 30, 1909.	Balance in stock ...			0
	7th Edition paper			
Dec. 31, 1910.	Balance as reported...		366	
	Sold		119	
Dec. 30, 1910.	Balance in stock ...			267
	8th Ed. (1910) cloth			
October 3.	Received	50		
„ 10.	„	370	420	
	To complimentary copies ...	105		
December 30.	Sold to date	144	249	
	Balance in stock ...			171
1910.	8th Edition paper			
October. 10.	Received...		410	
	Complimentary ...	2		
December 30.	Sold to date	126	128	
	Balance in hand ...			272

The sales noted above amount to ¥22.394.

The Chairman appointed Rev. R. A. Thomson and H. Thomson and H. Brokaw as auditing committee, and Dr. Howard, Dr. Gulick, Mr. Buncombe, and Dr. Wyckoff as a committee on nominations. The meeting then adjourned till 2 P. M., after singing the long metre doxology.

On re-opening the report of the Christian Literature Committee was presented by Rev. S. L. Gulick, D. D., and was as follows:—

In the year 1909 the Sub-Committee on Christian Literature, continuing the work of the Sub-Committee of the preceding year, presented to the Co-operating Missions a plan for an interdenominational committee, of which plan the following is an outline:

1. The title shall be, The Committee on Christian Literature of the Co-operating Christian Missions.
2. The members of the Committee shall be nine in number, of whom three shall be elected annually by the Standing Committee of Co-operating Christian Missions, to serve for a period of three years. Not more than two members of this committee shall belong to any one of the co-operating missions. At the first election, naturally, the nine members shall be elected in three groups to serve respectively, one, two and three years.

During 1909 and 1910 twenty out of the twenty-three co-operating missions approved of this plan. In March 1910, acting under orders from the Standing Committee, the Sub-Committee presented to the Parent Boards the whole matter, making the following definite requests:—

1. To pledge an annual grant at the rate of Yen 10 (say £1 or $5) per missionary (including wives of missionaries and single women) in your Japan Mission. The pledge, however, shall be conditional upon similar pledges by other Boards and Societies, becoming effective only

when the total pledges shall have amounted to Yen 4,000 per annum. This is the minimum amount on which the proposed plan can be hopefully undertaken.

2. To notify your Japan Mission of your approval or disapproval of the plan, also to send a similar notification directly to Prof. M. N. Wyckoff, D. Sc., Secretary of the Standing Committee of Co-operating Missions, Meiji Gakuin, Shiba, Tokyo.

3. In case you approve the plan and are ready to pledge an annual grant, will you kindly state the exact sum, and also the date by which the Standing Committee may expect to receive your annual remittance. As soon as the Secretary of the Standing Committee shall have received pledges aggregating Yen 4,000, he will inform you either directly, or through your Japan Mission, as you may prefer, and request the remittance of the first payment.

The answers which have come in so far may be summarized as follows :—

Approving the Plan.	members.
American Baptist Missionary Union	62
Presbyterian Church (North)	72
Reformed Church in America	27
Churches of Christ	27
Canadian Methodist	16
West Japan Methodist Episcopal	16
Methodist Protestant	16
United Brethren	6
	230

The Church Missionary Society approves the plan but can make no appropriation. The two Bible Societies are precluded by their charters from making appropriations.

The Southern Presbyterian Board is still in doubt.

Dr. Gulick also read the report of Prof. Muller, the Secretary of the Christian Literature Committee.

Action was taken on these reports as follows :—

1. Resolved, that we extend to Prof. Muller the hearty appreciation of this Conference for his very excellent report on Christian Literature, and that he be requested to prepare a copy of the same for publication in The Christian Movement.
2. Resolved that the incoming Committee on Christian Literature be instructed to carry forward the correspondence that may be needed to bring about the consummation of the plan for the organization of a Permanent Christian Literature Committee of the Federated Missions.

The following report of the Committee on Co-operative Evangelistic work was given by Rev. W. P. Buncombe:—

One of the instructions to this Committee from last year's General Meeting was to co-operate with the Japanese Committee formed at the Jubilee Meetings last year for the promoting of united evengelistic work in connection with the Jubilee Celebrations. The result of the joint consultations of the two committees was the issue of an Appeal to the Churches of Japan calling on all Christians to definitely seek the salvation of the souls about them, and to aim at bringing at least 100,000 souls to Christ and into connection with the visible Church in the next twelve months. Copies of this appeal have already been sent to all missionaries, and in Japanese to all the Japanese churches.

In connection with this appeal, and also apart from it, there has been a gratifying amount of united evangelistic work in many parts of the country. There was a well planned united general mission in all the Churches in Osaka; a general mission to the women of Tokyo in May, at which a great amount of good work was done and large numbers of Gospels and tracts distributed in every part of Tokyo: united missions in Tokyo, Nagoya and other towns; and continuous mission work at the exhibitions in Nagoya and Maebashi, and at one in Kyushu.

Your Committee have also had under consideration the formation of a band of Special Missioners, from whom a

required number might be selected to conduct missions, either single or simultaneous, in places where the Churches wished for such missions, either with or without the co-operation of Japanese preachers, as might be desired. Such a band would be welcomed by the leading Japanese pastors, and a request came from Kyoto for a band of Missioners (Japanese and foreign) in the autumn, and we were asked to nominate five; but the proposed mission was postponed till the spring, and so our action stopped at our selecting certain names from whom the five desired might be filled up.

It would greatly assist the work of your Committee for the coming year if at this meeting the names of missionaries who have the necessary qualifications for this special mission work and who would be willing to serve, could be given to some member of the new Committee or to the Secretary. So when a request came from any part of the country for such help communication could be entered into with those who had thus expressed their willingness to take part. And further it would be a help if this Conference would appeal to the missions to whom the selected missionaries belonged, to set them free for this work when the call came, and also to help to the extent of paying the travelling expenses.

Action was taken on this report as follows:—

1. Resolved that the incoming Committee on Co-operative Evangelistic Work be authorized to present the recommendations of the foregoing report to the various missions in the name of this Conference.

2. Resolved that the Conference heartily approves of the plan for the appointment of Special Missioners, and refers the matter to the incoming Committee on Evangelistic Work, with power to act.

Rev. B. C. Chappell, D. D. reported for the Committee on Speakers from Abroad that while the Committee had been on the lookout, there had been little direct work for

it to do during the year, as the several prominent speakers who came to Japan were all under Y. M. C. A. or other auspices.

Rev. J. H. Pettee, D. D. reported concerning Eleemosynary Work, and was requested to put his paper in shape for publication in The Christian Movement. Further action was taken as follows :—

Resolved that the Committee on Eleemosynary Work be requested to consider the expediency of collecting the statistics of undenominational, but Christian, charities.

The Educational Committee gave a report through its chairman, Rev. A. K. Reischauer. It contained the following resolutions :—

Whereas there is to-day an imperative need in the field of Christian education in Japan for a careful systematization and co-ordination of existing Christian institutions, and especially a need for the establishing of a First-class Christian University, and whereas the Conference has learned that the Christian Educational Association of Japan is having the whole subject under careful consideration,

Be it resolved,

1. That this Conference express its hearty sympathy with the movement and earnestly hopes that the Christian Educational Association will see to it that as soon as possible there be drawn up definite plans for launching this most important enterprise of establishing a First-class Christian University in Japan.

2. That the Committee on Education of this Conference be instructed to hold itself in readiness for rendering all possible assistance in this undertaking.

After some discussion of the above resolutions it was decided to lay the matter on the table till the morning session of January 5th.

From 4.30 till 5. P.M. there was a prayer service, conducted by Dr. Chappell.

In the evening an interesting public meeting was held at which the Chairman delivered an address, and Drs. H. H. Coates and S. L. Gulick spoke of the Edinburgh Conference. Special music was also rendered.

January 5th, 10 A.M. After an opening hymn and prayer by Rev. D. Thompson, D. D., discussion of the resolutions presented by the Committee on Education was resumed, being opened by Rev. T. H. Haden. On motion it was decided to limit further discussion of the subject to two minutes for each speech, and later the resolutions were adopted.

On special motion the Nominations Committee reported at this time and its report was adopted. (See appended list of officers and committees).

On motion it was resolved that in all further debates the opening speaker be allowed fifteen minutes, if necessary, and subsequent speakers four minutes.

The Statistican, Mr. Landis, called attention to the statistics in The Christian Movement, and spoke briefly about them.

Special Committees then reported, the first being the Committee on the National Sunday School Association, for which Rev. P. A. Davey gave the following report:—

At the annual meeting of 1910 the following recommendation was made: "That our Executive Committee, if the way open, appoint a member to serve on the Executive Committee of the National Sunday School Association and that the various missions be invited to make contributions to the Sunday School cause through this Committee of Co-operating Missions."

In accordance with this recommendation it was finally arranged that the writer as treasurer should serve on this Committee of the Sunday School Association, and he has met with it throughout the year.

I will confine this report simply to questions relating to the finances of the Association, leaving other questions to Dr. A. T. Howard or to Mr. A. W. Place as they may think fit to speak of them. Several have asked,

"What is the money that we are asked to contribute for? And how is it spent?" In answer to these questions I present the budget for the current year, which was approved in the Sunday School Convention of April last.

The anticipated income for the year is as follows :—

From	Mr. Heinz	Yen 2,000.00
„	Sustaining Members Fees	800.00
„	Contributions from Sunday Schools	150.00
„	Royalties on Publications	450.00
„	Conference of Federated Missions.	500.00
		3,900 00

Proposed Expenditures :

To Secretary (Salary)	996.00
„ „ (Travel)	300.00
„ Office Expenses	300.00
„ Room Rent	168.00
„ Literature	840.00
„ Reading Course	300.00
„ Lectures	200.00
„ Convention	180.00
„ Merit and Honor Certificates...	75.00
„ Rallies	200.00
„ Contingent	341.00
	3,900.00

The Sunday School Association is fortunate in having on its Executive Committee such men as President Kozaki, Vice-Presidents, Hon. Sho Nemoto and Dr. S. Motoda, Treasurers Rev. A. Matsushima and Dr. A. T. Howard, Secretary, Mr. D. Morita and as committee-men, Rev. Messrs. R. Nakajima, K. Hoshino, K. Matsuno, Y. Aihara, G. Yorogi, Y. Kumano and A. W. Place. Rev. T. Ukai, who on account of his return to the pastorate had to give up his position as secretary of the Association, still aids the

Association with his counsels. His successor, Mr. Morita, is anxious to see the work go ahead and, with the rest, covets every suggestion that you have to give, in order to push the work of the Association to the highest possible success.

It will be noted that in the budget the amount estimated as to come from the Federated Missions is 500 *yen*, while the amount contributed so far is only 285.50 *yen*.

The next Sunday School Annual Convention is to be held in Kobe in the spring, so there is yet time for those missions that have not yet made any contribution to do so, should they so desire.

As one who has had only a brief connection with the Association I have been deeply impressed with the immense power for good this Sunday School Association can become, with every missionary and every mission lending financial and moral support, in order that every Sunday School may become linked up with the Association and the latter perfected throughout as a national organization, through which the combined wisdom of workers from all quarters of the globe may be used to develop the work along every needed line of activity.

Following the report Dr. Howard also spoke of the work of the Association. Action was taken as follows:—

Resolved, that this Conference has listened with great interest to the report of the Committee on Sunday Schools and it earnestly commends the National Sunday School Association to the sympathy and support of the body.

Rev. H. E. Coleman reported for the Committee on Industrial Welfare. It was voted that the Committee be continued for another year and that the report be printed in The Christian Movement.

Dr. Greene made a statement concerning the Tokyo Grammer School and commended it to the favorable attention of the missions.

Rev. H. H. Coates, D. D. reported for the Committee

of the Japanese Language School for Foreigners as follows:—

It is with special gratification that your Committee is able to report a most successful year's work during 1910 in this school. The increased numbers of new missionaries who are being sent here by the various missions for the study of the Japanese language and literature under the thorough-going tuition of Miss Abe, the principal, and her able associates make it quite evident that the school is growing in the confidence of the whole missionary community.

The progress made by the pupils both in speaking the colloquial and in reading the character within the brief space of two years spent in this school is recognized by those conversant with the facts to be far in advance of that attainable by the older generation of missionaries who were denied the advantage of such scientific instruction and were shut up to the old irregular methods.

We are all under a great debt of gratitude to the founder of the school, Mr. Matsuda, for the originality and success with which he launched and carried forward the enterprise, and to his no less able successor, Miss Abe, who maintains the best traditions of the institution, and whose growing experience is contributing to its growing success.

No one need to despair of being able within a comparatively short time to acquire a working knowledge of this difficult language under the guidance of such skilled hands, and your Committee wishes to recommend that this Conference continue to give its moral support to the school and urge upon all the missions represented in its membership the great gain which will accrue to their work by giving their missionaries an opportunity of studying Japanese in this school for the first two years of their residence in Japan.

Miss Abe wishes the Committee to express her profound thanks for the loyal support heretofore given the school, and to say that she earnestly desires that if in

the judgment of any mission the efficiency of the school can be increased by any changes in present methods, all will feel free to make any suggestions to that end.

The number of students in attendance during the year has been for the winter and spring terms 19, and for the autumn term 41.

The students in attendance during 1910 have come from almost all of the missions or other foreign Christian agencies in Japan.

Dr. Greene reported that the Committee on a Uniform Language Course, which had been appointed by the various missions, was working at the matter.

Miss Davis spoke briefly on the Temperance Work, and Rev. E. H. Van Dyke reported for that committee as follows:—

It is a well known fact that the Temperance Cause has been in the past and is now an important factor in introducing and promoting Christian activity, as also in awakening the interest and securing the co-operation of men of position and of national and world-wide influence in question, of moral reform. Since this Conference of Federated Missions exists to serve in every legitimate line of activity, we recommend for favorable consideration the interests of the Temperance movement of Japan.

1. That as a channel of communication and co-operation, the Executive Committee be authorized to nominate a member of the Conference as its representative on the Board of Control of the Japan Temperance League, if after consultation with the authorities of said league it is found that such affiliation is desired by them. Also that similar overtures be made to the Woman's Christian Temperance Union.

2. That this Conference endorses the appointment of a Temperance Sunday by the Japan Temperance League, and expresses the hope that all missionaries may find it profitable to encourage a universal observance of the day.

3. That much good could be accomplished in the

interests of the advancement of the Temperance Cause in Japan by encouraging a larger circulation of the splendid organ of the Temperance League, *Kuni no Hikari*, a freer use of temperance songs and special Temperance literature, as well as the local press for the dissemination of temperance sentiment and information.

4. That missionaries to their utmost use their influence to encourage the organization of local Temperance Societies in centres where such do not yet exist.

The recommendations contained in the report were adopted.

The committee on Increase of Christian Forces reported progress through Rev. R. A. Thomson, neither the Secretary of the Committee nor his report being present.

In connection with this subject the following resolution of the League of Student Volunteers was presented :—

Resolved that in view of the fact that there are many hundreds of towns in Japan with no resident Christian worker, the League of Student Volunteers assembled in Conference in Karuizawa, on August 20, 1910, would urge upon the Standing Committee of Co-operating Missions in Japan the necessity of the following principle being adopted by the co-operating missions : viz.

That where in any town or city there are foreign resident workers in the proportion of 1 to every 10,000 or Japanese workers in the proportion of 1 to every 5,000 of the population, no new mission should, (except in very exceptional circumstances) commence work in that town or city without the invitation, or at least the consent, of the missions or denominations already working in that town or city.

Rider. In adopting this resolution the League of the Student Volunteers is very far from suggesting that the number of workers indicated in the resolution is adequate for the work that has to be done in any town or city, but that it is a fair number in face of the crying need of the unoccupied places.

On motion the Conference adopted the following :—

Whereas the needs of the Christian work in Japan

demand a substantial increase of men and means:—Resolved that the Executive Committee be directed to appoint a sub-committee whose duty it shall be to study thoroughly the problem as to the increase of Christian forces in Japan, as to what steps can be taken by the Federated Missions to co-ordinate more effectively the Evangelistic Work, and also to consider the question of the assignment of responsibility for specific districts to specific bodies.

The secretary read a brief necrological report, which spoke of the following members of Protestant Missions in Japan who had died during 1910:

Rt. Rev. William Awdry, D. D.	January	4,	1910
Rev. Robert Emberson	Feb.	18,	„
Mrs. Mary Jane Forbes Greene	April	18,	„
Miss Jennie M. Gheer	June	20,	„
Mrs. Tallulah Lipscomb Waters	„	22,	„
Mrs. Mary Eddy Miller	„	25,	„
Rev. George Ensor	July		„
Mrs. Bleby	„	28,	„
Mrs. Grace Webb Tenny	Sept.	27,	„
Miss Kate M. Youngman	„	29,	„
Rev. J. D. Davis, D.D.	Nov.	4,	1910
Rt. Rev. C. M. Williams D. D.	Dec.	2,	„
Mrs. Annie M. Moore	„	5,	„
Miss Mary A. Holbrook, M. D.	„	5,	„

The reports of Special Committees being concluded, the Conference instructed the Executive Committee to appoint such special committees as may seem desirable, if not already provided for.

Under miscellaneous business the following items were acted upon:

1. Resolved (a) that the Conference of Federated Missions in Japan extends a cordial invitation to all missionaries to attend the sessions of its annual meetings, and (b) that the secretary of the Executive Committee be

asked to provide for a suitable advertisement of this invitation.

2. A vote of thanks was extended to the Chairman for his able address, and the recommendations contained in that address were referred to the consideration of the Executive Committee.

3. On motion it was voted that the following persons may be corresponding members of this Conference, viz., the Agents of the three Bible Societies; the Agent of the Japan Book and Tract Society; and the Pastors of the Union and English Churches in Yokohama and Kobe.

4. Rev. E. H. Van Dyke spoke of the risks entailed by the easy way in which *shudan* property may be transferred, and the Executive Committee was asked to investigate the matter.

5. The following action relative to missions in Korea was taken: Resolved that the matter of extending an invitation to missions laboring in Korea to unite with our Federation be referred to the incoming Executive Committee with power to act as may seem to them wise.

6. The plan of representation in the report of the Executive Committee was taken up and after discussion was adopted in principle, and the Executive Committee was authorized to send it to the Missions for approval, and also to ask that Art. VIII of the Constitution be so changed that Yen 600 may be levied for the ordinary expenses of the Conference, instead of Yen 500.

The Auditing Committee gave the following report:

We beg to report that we have examined the accounts of the treasurer for the past year and find them to be correct, and that a balance of Yen 42 71 is carried forward to a new account.

We would call attention to the fact that there is no item in the accounts regarding any income from The Christian Movement, and we would suggest that the Executive Committee be asked to prepare and present at the next meeting of this Conference a full statement of the financial condition of this publication to date.

The amount to be given for the use of the Sukiyabashi Church was left to the decision of the Executive Committee.

The Minutes of the meeting were referred to the Executive Committee for correction and approval.

The meeting then adjourned, subject to the call of the Executive Committee, after singing the long metre doxology and repeating the Lord's Prayer.

The officers and members of sub-committees elected for the new year are as follows:—

Chairman, Rev. E. H. Van Dyke:
Vice-Chairman, Rev. J. Soper, D.D.;
Secretary, M. N. Wyckoff, D. Sc.;
Treasurer, Rev. P. A. Davey;
Statistician, Rev. H. M. Landis.

Committee on Christian Literature:

Rev. S. L. Gulick, D.D., Wm. Imbrie, D.D., D. B. Schneder, D.D., A. D. Hail, D.D., C. K. Harrington, D.D., George Chapman, D. R. McKenzie, D.D., Prof. F. Muller, Ph. D., G. M. Fisher, Esq. and F. Parrott, Esq.

Committee on Co-operative Evangelistic Work:

Rev. H. H. Coates, D.D., W. P. Buncombe, G. P. Pierson, G. F. Draper, D,D., C. L. Brown, D.D., Wm. C. Buchanan, H. V. S. Peek, G. Binford, S. J. Umbreit and J. G. Dunlop, D.D.

Committee on Speakers from Abroad:

Rev. B. Chappell, D.D., T. Rosebery Good, J. H. De Forest, D.D., J. C. Davison, D.D., R. A. Thomson, and J. Merle Davis, Esq.

Committee on Eleemosynary Work:

Rev. J. H. Pettee, D.D., J. Cosand, D. R. McKenzie, D.D., and Miss Ruth F. Davis.

Committee on Educational Work:

Rev. A. K. Reischauer, H. St. George Tucker, A. W. Place, A. D. Berry, H. B. Benninghoff, G. Chapman, and Miss A. C. Macdonald.

Committee on Statistics:

Rev. H. M. Landis, D. S. Spencer, D.D., H. Loomis, H. J. Hamilton, J. F. Gressit and J. H. Pettee, D.D.

Executive Committee:—

Revs. E. H. Van Dyke, J. Soper, D.D., D. C. Greene, D.D., LL.D., P. A. Davey, A. T. Howard, D.D., W. P. Buncombe, D. Thompson, D. D., and M. N. Wyckoff, D. Sc.

M. N. WYCKOFF,
Hon. Secretary.

ROLL OF CONFERENCE OF FEDERATED MISSION IN JAPAN.

January 4-5, 1911.

American Baptist Missionary Union, Rev. W. B. Parshley (F); R. A. Thomson (F); American Board, Rev. D. C. Greene, D. D., LL. D. (F); Rev. S. L. Gulick, D. D. (F); American Christian Convention, Rev. C. P. Garman (C).

Bible Societies, F. Parrott, Esq. (C); Church Missionary Society, Rev. Geoorge Chapman (F); Rev. W. P. Buncombe (F); Missionary Society of the Church of England in Canada, Rev. C. H. H. Shortt (C).

Disciples of Christ, Rev. P. A. Davey (F); Evangelical Association, Rev. S. J. Umbreit (C); Lutheran Missions, Rev. C. L. Brown, D. D. (C); Methodist, Canadian, Rev. D. R. Mckenzie, D. D. (F).

Methodist, Canadian Woman's Board, Miss M. A. Robertson (F); Methodist Episcopal (North) Rev. J. Soper D. D. (F); Methodist Episcopal (North) Woman's Board, Miss M. A. Spencer (F); Methodist Episcopal (South) Rev. T. H. Haden (F); Methodist Episcopal (North) West Japan Mission, Rev. F. Herron Smith (F); Methodist Protestant, Rev. E. H. Van Dyke (F).

Presbyterian, East Japan Mission, Rev. D. Thompson, D. D. (F); Presbyterian, West Japan Mission, Rev. J. G. Dunlop, D. D. (F); Rev. H. Brokaw (F); Presbyterian, U. S. A. (South), Rev. Wm. C. Buchanan (F).

Reformed-Dutch (North Japan), M. N. Wyckoff, D. Sc. (F); Reformed-Dutch (South Japan), Rev. H. V. S. Peeke (C); Reformed-German, Rev. D. B. Schneder, D. D. (F).

Society of Friends, Scripture Union &c. Rev. G. Binford (C); United Brethren, Rev. A. T. Howard, D. D. (C); Southern Baptist Convention, Rev. G. W. Bouldin (F); Woman's Missionary Union, Miss J. N. Crosby (C); Young Men's Christian Association, Galen M. Fisher, Esq. (C); Statistician, Rev. H. M. Landis.

Members. of sub-Committees present were:—

Rev. C. K. Harrington, D. D.; Rev. J. H. Pettee, D. D; Rev. W. Imbrie, D. D: Rev. A. K. Reischauer; Rev. A. W. Place; Rev. H. Loomis; Rev. R. E. McAlpine; Rev. B. Chappell, D. D.; Rev. H. H. Coates, D. D.; Rev. J. Cosand; Rev. H. E. Coleman; Rev. J. P. Hauch; Rev. G. P. Pierson: Miss Ruth F. Daivs; Rev. David S. Spencer, D. D.

APPENDIX II

The Revision of the Japanese Version of the New Testament of the Yokohama Translation Committee.

It is generally known that a union committee has been for some time past engaged in the revision of the translation prepared by the Yokohama Translation Committee, of which Dr. Hepburn was Chairman. This version is the one circulated by the American Bible Society and the two great British Bible Societies. The question of revision has been agitated few some years, but it was only last year (1911) that a Committee was organized. The first instalment of the new version appeared in the early summer in the form of a tentative edition of St. Mark's Gospel.

The history of this movement and the purposed of the Committee are forth in the preface to this edition which is here reproduced in full.

In sending forth this tentative version of the Gospel of St. Mark, the first fruits of the work of the recently organized "Revising Committee," it is fitting that an account should be given of the origin of the Committee, together with such other information regarding the revision and the principles it embodies, as may enable those into whose hands it comes to judge it from the standpoint of the revisers.

THE ORIGIN AND ORGANIZATION OF THE REVISING COMMITTEE.

The first definite steps towards a revision of the current Japanese version of the New Testament were taken at a meeting of the Permanent Committee held in Tokyo, June 12th, 1906.

"The Permanent Committee on the Translation, Revision, Publication and Preservation of the Text of the Holy Scriptures," as its full title reads, derives its name and powers from a series of resolutions adopted at a conference of missionaries held in Tokyo on the 10th and 13th of May, 1878.

This Committee is made up of one representative each from such missions as may care to co-operate with it, together with the agents of the American Bible Society, the British and Foreign Bible Society and the National Bible Society of Scotland. It has held what might be called an informal copy-right of the current Japanese Version of the Holy Scriptures, and such partial revisions as have been made hitherto have been made under the auspices of this body.

The original plan was that the Revising Committee should be organized as the joint representative of this Permanent Committee and of the Evangelical Alliance of Japan. However, as is well known, before this arrangement could be effected, the Evangelical Alliance of Japan was disbanded in order to make way for the Federation of the Churches, which it is expected will come into being towards the close of the present year. This Federation of the Churches has been deferred in order to secure the assent of the national conferences of two or more of the important Churches which could not regularly meet until this year (1911).

The Executive Board of the Evangelical Alliance naturally ceased to exist when the Alliance itself was given up; but the former members of that Board, deeming it unwise to defer the revision longer, proposed that the Per-

manent Committee should appoint a committee with full power to conduct the revision, subject to the action of the Federation of Churches when its organization should be consummated.

In pursuance of this counsel, the Permanent Committee reluctantly proceeded, January 11th, 1910, to organize "the Revising Committee" as indicated in the following resolution, which was unanimously adopted:—

"Resolved that the Permanent Committee, as requested by the Japanese members of the Joint Committee on Revision, proceed with the work and appoint four foreigners and four Japanese for the work of revising the Japanese translation of the Scriptures."

RULES OF THE COMMITTEE FOR REVISING THE JAPANESE VERSION OF THE NEW TESTAMENT.

(1). The Committee shall appoint a Chairman two Secretaries and a Treasurer.

(2). The Chairman shall preside at the meetings of the Committee, and the Secretaries, one of whom shall be chosen from among the Japanese members of the Committee, and one from among the foreign members, shall keep a due record of the proceedings of the Committee, including all votes actually taken, a register of the work accomplished, and such other matters as the Committee may direct. The Treasurer shall perform the duties common to his office.

(3). In the revision of the current Japanese version of the Scriptures, the Committee shall be governed by the text of Dr. Nestle, as published by the British and Foreign Bible Society, it being understood, however, that in specific passages the text underlying the Revised Version of the English New Testament may be substituted, provided two-thirds of the Greek-reading members of the Committee so decide

(4). The Committee shall be further governed by the exegesis underlying the Revised Version of the English

New Testament; unless by a two-thirds vote, in the light of more recent scholarship, the Committee shall adopt a different interpretation.

(5). Two members of each of the divisions of the Committee, that is, two Japanese and two foreign members, shall be necessary for a quorum.

(6) All decisions, excepting in the cases specified in Rules 3, 4, and 7, shall be by majority vote, it being understood that, should the Committee be equally divided for and against a proposed change in the current Japanese version, the decision shall be in favor of that version.

(7). These Rules may be amended at any regular meeting by a two thirds vote, subject to the approval of the Permanent Committee, provided not less than two weeks' notice of the proposed amendment has been given to the members of this Revising Committee.

Some difficulty was found in constituting the Revising Committee, but eventually the following persons consented to serve :—

Professor UMENOSUKE BESSHO.
The Rev. C. S. DAVISON.
The Right Rev. H. J. FOSS, D.D.
Professor TORAICHI FUJII.
The Rev. D. CROSBY GREENE, D.D.
The Rev. C. K. HARRINGTON, D.D.
The Rev. MASUE KAWAZOE.
Professor TAKAYOSHI MATSUYAMA.

Mr. Greene was appointed Chairman and Messrs. Bessho and Harrington, Secretaries.

THE OPPORTUNITY.

In many respects the work has been undertaken under favoring conditions. First of all should be mentioned the wide spread feeling that a revision is greatly needed. It is always stimulating to be assured that one's work is in the line of an earnest desire on the part of those most interested.

It is true, the discussion of the question of revision has

called out many kind words of praise for the current version. Several persons have expressed grave anxiety lest the associations, which after more than thirty years of constant use have clustered around it, should be needlessly disturbed. We trust, however, that though many changes, some quite radical changes indeed, have been made, the new version will prove that they have not been made without sufficient reason and that the altered form will be found to be simply an advance along the path which the earlier versions not unworthily opened.

The text which has been chosen as the basis of this revision is, as has been said, that of Dr. Nestle, recently published by the British and Foreign Bible Society, although the text of Westcott and Hort has been constantly referred to. It will be remembered that it is only within a few years that those engaged in translation under the auspices of the great Bible Societies have been allowed to depart materially from the Textus Receptus. That this rule should have been relaxed and a text so widely approved by competent scholars been provided is another cause of congratulation. Except in a few cases this text has been adhered to.

It will be remembered also that since the current Japanese version of the New Testament appeared in 1880, a noteworthy advance has been made in New Testament scholarship, especially in regard to Hellenistic philology, as the result of the study of the *papyri* of Egypt, as well as of the ancient monuments and *ostraca* of Syria, Asia Minor, and Northern Africa. The Committee have endeavored to avail themselves of this new scholarship and as their work goes on will hope to secure access to the latest thought upon the problems which are common to them and to biblical students in other lands.

Aside from the private libraries of the members of the Committee and a considerable number of books of reference which the Committee in their corporate capacity have gathered, the theological library of the Aoyama Gakuin* has

* The College of the Methodist Church of Japan, in Tokyo.

been kindly placed at their service. Thus the Committee is favored with an equipment which it is hoped will prove of much value.

REFERENCE VERSIONS.

To attempt to furnish a complete list of the commentaries and other books of reference at the disposal of the Committee would needlessly prolong this introduction. It is proper, however, to call attention to some of the more important versions of the New Testament, which have appeared since 1880 when the Yokohama Translation Committee closed its labors, and to which almost constant reference has been made.

First of all must be mentioned the English and American revisions of the authorized English Version. They are too well known to need remark and their influence has necessarily been of determinative value at many points. There are also the translation of Dr. Weymouth, 'the Historical New Testament,' of Mr. James Moffatt, and 'the Twentieth Century New Testament.'

The French Version of Segond, the latest revision of which appeared in 1910, is of very great value. Like all other French versions, it is at times paraphrastic; but this very effort to secure perspicuity gives to the renderings of the French translators an especial value as aids to those who deal with languages outside the Indo-European family.

The German Version, prepared by Professor D. Johannes Weiss and nine other scholars and issued in 1905, has been always at hand. The fact that it was intended chiefly for popular use in no wise lessens its usefulness in the Committee room.

To come nearer home, the Wenli, the Revised Mandarin Colloquial, and several of the provincial Chinese versions have always been within reach. The first named especially, the work of the late Bishop Schereschewsky, has been constantly open upon the table.

In Japan, too, we have, first, the work of the venerable

Archbishop of the Russo-Greek Church in Japan, based upon different principles from our own, it is true, but none the less of great service.

The last few years have produced two noteworthy attempts to bring the New Testament nearer to the Japanese people. One is Dr. F. G. Harrington's revision of the translation originally prepared by Dr. Nathan Brown and first published in 1880. The other is the Roman Catholic Version of the Rev. Pére Raguét which appeared last year. Naturally Pére Raguét has followed the Vulgate quite closely; but an earnest effort has been made to represent in the Japanese text the tense variations of the Greek original, and in this the translator has won a degree of success which could hardly have been expected.

CERTAIN FEATURES OF THE PRESENT REVISION.

Perhaps the chief characteristics of this new revision are:—

(1). The increased use of honorifics and the elimination of many pronouns. These two points belong together, for often the honorific takes the place of the pronoun in the original. In many cases, as in the Greek, the pronouns necessary in an English version, are out of place in a Japanese sentence.

(2). The prominence given to the historical present. This is believed to add to the vividness of the narrative while consonant with the genius of the Japanese language.

The fact that the new version will be largely used in the public service of the Church has influenced the vocabulary and the general style.

Naturally the work has proceeded slowly during the past year, partly because various causes have interfered with the regularity of attendance on the part of several members of

the Committee, but more than this, a certain time was required to create the habit of working together. We were all at school, gaining information and experience which will we trust bear fruit in our later work. Precedents, too, have been settled, most of them we hope to stand till our work is finished.

This edition is tentative. In the light of suggestions which may be received, or other information which may come to us as our work proceeds, it will be reviewed, perhaps radically changed. We hope, however, that in general this attempt to give to this Gospel a larger place in the life and affections of the Church in Japan, will commend itself to those in whose interest our labor has been spent.

We send our version forth with the prayer that the Divine blessing may go with it and that by means of it the Glad Tidings of Great Joy may find readier entrance into the hearts of the Japanese people.

For the Revising Committee,

DANIEL CROSBY GREENE,

Chairman.

APPENDIX III.

CHURCH UNION IN JAPAN.

This article as well as the following editorial, both from *The Japan Times*, is worthy of careful attention on account of the intrinsic interest of the subject, but hardly less so as indicating the importance attached to the Church union movement by many thoughtful men in Japan who are not attached to the Christian Churches; for it is such men that *The Times* represents.

The Editor of *The Christian Movement.*

On Sunday afternoon, the 7th inst., there was held in the Y.M.C.A. Hall, Kanda, a large meeting of representative Japanese Christians which may be an important landmark in the history of Christianity in this country. The object was the speediest possible organic union of the various Christian denominations into one strong, vigorous church.

For some months past a group of representative Christian laymen have been working at the problem very earnestly, and as a result, after painstaking consultation with equally representative ministers of most of the Protestant Christian denominations, not only in the capital, but throughout the country generally, the constitution of a "League for the Promotion of the Union of the Christian Churches" was formulated, and on Sunday afternoon, after the addresses of a large number of prominent Christian leaders, this con-

stitution was adopted, with one or two slight modifications, by the unanimous vote of those present.

It provides for a Board of Managers (*Riji-in*) of fifteen men widely representative of the existing churches, who are to appoint a Board of Consultation (*Hyogi-in*) to be associated with them in their work, which is to be divided into two departments: (1) investigation (*chōsa*) and (2) practical accomplishment (*jikkō*).

(1).—The subjects of investigation are to be:—(*a*) The doctrinal beliefs and creeds of the churches, including a study of present day religious ideas, and the formulation of a doctrinal basis of union; (*b*) the polity of the churches, the number of ministers, and members and present status of the denominations, the relation of Foreign Mission Boards and missionaries to the United Church and superannuated Japanese ministers, Christian educational institutions, including theological, middle, and girls' schools and a Christian University, and publishing work, with the formulation of a basis of union touching all these interests; (*c*) temporal economy—the moneys raised for evangelistic work, methods of attaining self-support and aiding weak churches after the union.

(2).—The practical work which the League proposes to undertake is the awakening of a genuine practical interest in and sympathy with church union among all ministers and lay members: (*a*) by speech and by pen; (*b*) by the holding of united meetings for prayer and social fellowship, and union evangelistic services; (*c*) by urging upon the General Assemblies, Synods, Conferences and other legislative bodies connected with the various churches, as well as the League of the Churches, the passing of suitable resolutions favorable to union, and doing all in their power to hasten the consummation of union; (*d*) by co-operating heartily with any other organizations that may be formed with a similar object; (*e*) by advising with the home mission boards of the several churches carrying on mission work in Chosen, Manchuria and elsewhere with a view to the closest co-operation and largest efficiency; and

(*f*) by encouraging union of effort in Christian education, particularly in theological education, publishing work and enterprises for social betterment.

Any Christian in Japan who is in sympathy with the principles of the League is eligible to membership, and should apply to the Headquarters of the League in the Y.M.C.A. Hall, Kanda, Tokyo. The annual gathering of the League will be held in the month of March each year for the hearing of reports, the election of officers and the transaction of important business, while special meetings may be called at any time by the Chairman of the Board of Managers, or at the request of ten or more members. The expenses of the League are to be defrayed by the contributions of its friends, and when its objects have been attained, or for a sufficient reason, by a majority vote of its members met in regular session, it may be disbanded.

The following is a rough outline of the addresses on Sunday afternoon :—

The meeting was opened with prayer by the Rev. Dr. Ibuka, President of the Meiji Gakuin.

The chairman was to have been Hon. Soroku Ebara, ex-M.P., who has been among the active promoters of the League, but in his unavoidable absence, Mr. Kinji Hirasawa, LL.B., another prominent Methodist layman, presided and made an opening address commending the objects of the League. Mr. Kuninosuke Yamamoto, the General Secretary of the Tokyo Y.M.C.A., on behalf of the promoters read a brief historical statement setting forth the progress that had been made towards church union in Japan by the union of the several Presbyterian and Reformed bodies into the one "Church of Christ in Japan," the union of the several Episcopalian bodies into the "Seikōkwai," the union of the Three Methodist bodies into the Japan Methodist Church, and the recent resolutions of the General Council of the Kumiai Churches and of the General Assembly of the Church of Christ in Japan looking toward a wider union of Christian denominations, as also similar action taken by the Conference representing

the Baptist Churches. He also referred to the growth of union sentiment and practical measures aiming at Church union in the Occident, particularly in Canada, and narrated the steps leading up to the present meeting.

Judge Watanabe, of the Supreme Court of Chosen, read a portion of the fourth chapter of Ephesians, and expressed his surprise that this union movement had not been undertaken sooner, and from the legal standpoint urged the reasonableness of organic union.

The Rev. Rikisaburo Nakajima of the Baptist Church said that although his denomination was often credited with being narrow, they stood for loyalty to Christ, and the union of the churches was the mind of Christ.

The Rev. Toshimichi Imai of the Episcopalian church said they must unite on such a basis that they would be one with the Christian Church throughout the world, whose history goes back for nearly 2,000 years. As each church had its own *raison d'etre*, they must frankly confer on their individual differences and unitedly labor for the coming of God's Kingdom.

The Rev. Masahisa Uemura of the Church of Christ in Japan said his denomination had historically stood for the principle of a united church in Japan. He regretted that they had failed in their efforts some years ago to bring about a union with the *Kumiai* churches. Division was not an unmitigated evil and much union was quite compatible with the existence of distinct denominations. What was of supreme importance in any church was uncompromising loyalty to Jesus Christ, his cross and his salvation. They might be able to unite even with Buddhists in some kinds of good work, but a union of Christian churches of the nature of a Joint Stock Company, without a living faith in the great fundamental verities of the Christian gospel could only stultify those attempting it, and hinder Christ in his saving purpose towards the world. We need to be one in our relation to God and to Christ, and such union ought to be possible, and for such union he prayed.

The Rev. Danjo Ebina, of the *Kumiai* Church, said he thought the existence of denominations had been unavoidable, and the words of Christ, "I am the vine, ye are the branches," indicated that the multiplication of fruit-bearing branches was a proof of vigorous life, but the evil had been that men forgot that all the branches drew their life from the one Christ and therefore were really one in Him. If we but know the great source from whom we derive our life, viz., from Christ, and recognize our mutual relation to Him, we must be united. Our attitude to Him is not like that of many men to Confucius or Mencius, nor is He to us what *Amida Nyorai* is to the Buddhist, an ideal conception, but a real historical personality, the central object of our faith and worship—our *honzon*, and united to Him and filled with His love we must love one another. In the face of our small numbers and our great task we cannot afford to be divided. There are only about 100,000 of us, and the many millions of this nation are not on our side. The odds against us are great. The forces opposed to us are afraid of our becoming united. The fact that we have characteristic differences qualifies us for meeting the many-sided wants of society. As the many scattered clans of feudal Japan united at the beginning of this Meiji era in loyal devotion to the one Ruler of this nation and thus made New Japan, so must we with one heart, mind and soul, in oneness of faith in our great Christ, in whom we live, and in complete devotion to Him, unite for the salvation of our people.

The Rev. Bunjiro Inouye of the *Fukuin Kyokwai* said the sectarian differences in America had driven religion out of the public schools,—a sufficient evidence of the lamentable results of our unhappy divisions, and such should not be perpetuated in Japan. He sang a Chinese poem in praise of unity which greatly appealed to all present.

The Rev. Yoshiyasu Hiraiwa of the Methodist Church said he had long desired the union of Methodism in Japan, and now he rejoiced in it and desired earnestly a larger

union. But he thought their method of procedure should be first to draw up a basis of union and see if it was possible for them to agree on essentials. He said the financial difficulties in the way were very great and all but insurmountable. He thought the present proposals of the promoters of this League were too indefinite, and while heartily agreeing with their spirit and object, he could not agree with the present plans of action outlined.

The Rev. Kikutaro Matsuno of the Christian denomination thought that the disease of sectarianism in Japan was not a serious internal disorder, but only of the nature of a small germ that had attacked the outside of the ecclesiastical body and was easily cured. All that was needed was the taking of practical measures without delaying over a so-called study of the problem. Japan already had examples of union successfully accomplished, and he thought from five to seven years ample time to compass this larger union. Let the existing strong self-supporting Churches make a beginning at once and their example would be followed by others. In this union we must not depend upon the great men of the denominations, but let the rank and file take it into their own hands.

Capt. Tetsuzo Okada spoke as a layman, and said the existing denominational differences had lost their significance, the old creeds had become outgrown even in the West, and we should cease to be dependent upon foreign ideas and influences, building up an entirely Japanese church, absolutely independent, and becoming an example in our doctrinal and ecclesiastical systems for the rest of the world. He thought they should themselves build up a Christian university independent of missionary influence and control, and so in the programme of the League they properly included the important branch of Christian education.

The Rev. Kakujiro Ishikawa of the Disciples of Christ, said that their denomination had had its origin in the desire for Christian unity and the reason for its separate existence would cease when the Churches became one.

They considered that the existence of creeds had hindered union and so they had no other creed than the New Testament itself. To accomplish this union we must have the spirit of the Master Himself, who washed his disciples' feet and commanded us to pluck out even the right eye if it offended. We needed to heed the Lord's command "Abide in Me," and our differences would not keep us apart.

The Rev. Harper H. Coates of the Methodist Church said he had been born and reared in the midst of union movements and could never get away from them either in Canada or Japan. He said there could be no doubt that a United Church was the will of Christ, for the unity of His followers was the object of His prayer for them on the night of His betrayal. And yet without the divisions which had taken place the purity of the Church could not have been preserved. For many centuries the United Church was a corrupt Church, and the divisions were the outcome of the protest of the earnest faith and spiritual life of holy men against unChristlike elements to which those in power clung, otherwise the Church could have been purged from within and preserved its unity. The conviction was deepening among the best people of all the Churches that the historical reasons for division did not justify their perpetuation. and that now after many honest and often bitter struggles for principles essential to the life of the Church, Christians of all the denominations were really at one in all fundamentals, so that the time for union had come.

He cited the marvelous exhibition of Christian unity at the Edinburgh Conference composed of representatives of almost all the Christian churches of all lands who in the spirit of Pentecost made united plans for the evangelization of the world, and called attention to the movement which gives promise of the union of the Presbyterian, Congregational and Methodist Churches of Canada within the next two or three years, and said the basis of union there being adopted might furnish some suggestions for a basis of

union in Japan. He pointed out that the articles of any basis should not be made so jejune as to lose the distinctive characteristics of the uniting bodies, for these were all needed for the largest and most fruitful life and work of the united church. The New Testament shows the greatest diversity of temperamental ideas characterizing the leaders and membership of the primitive church, which did not destroy their unity because of the depth of their spiritual experience of the Christian salvation, and it is alone in this whole-souled consecration to Christ and this life of fellowship with Him in the Spirit that a secure basis of union can be found, which will be proof against all possible division in the future. It was for such a full-orbed Christian Church as this that he prayed in Japan, and he hoped that the lessons of Christian history in the rest of the world would be duly learned in Japan, so that the mistakes of the past might not be repeated here.

The Rev. Kota Hoshino of the Church of Christ in Japan said that he was specially anxious in connection with their union movement that the gospel in which they united be a full Gospel. He said he had recently been talking with a Christian of some thirty years' standing who said in regard to his faith that he had no doubts about the existence of God, but when it came to questions relating to the person and work of Christ, there seemed so many conflicting opinions even among ministers that he left them among the unsettled questions. The speaker said that Christianity meant more than belief in God, and without a definite conviction and experience growing out of our relation to Jesus Christ as Saviour and Lord, the life and soul would soon drop out of our Gospel. His desire for the united church of the future was that it be not like the image which Nebuchadnezzar saw in his dream, which because it was made of so many elements that could not coalesce was only destined to be scattered into fragments, but like that stone cut out of the mountains, which he saw, which was destined to fill the whole earth.

The Rev. Hiromichi Kozaki of the Kumiai Church, who was the last of the long list of speakers, said that he thought most of the Christians of Japan were attached to their several denominations for reasons quite different from those prevailing among Christians in the West. As for himself, he was led to become a Christian by Capt. Janes, who was not a regular minister at all, and it was not till several years after that he knew what denomination he belonged to. And his information was that the American Board under whose auspices the Doshisha, in which he later became a student, was founded, was a mission board owing its origin to the united efforts of Christians of various denominations, but later, as other denominational mission boards were started, become predominantly Congregational. And he said his own connection with the *Kumiai* Churches was due to his environment and not based upon a deliberate selection to the exclusion of other churches. He thought his own a typical case, and that therefore the difficulties in the way of Japanese Christians of all the churches coming together ought to be much less than among the churches of the West. He believed a united Christian Church not only wholly practicable and desirable, but imperative, and he regretted that the interest in this union was not more widespread. He felt we had a duty to our brethren in this matter, and we must with all our hearts labor and pray for the speedy realization of this ideal, which without question is the mind of our Divine Lord and Master. And it must, as has been said, not be left to the so-called leaders in the churches, but all the membership everywhere should take it to heart as their own personal duty and responsibility.

EDITORIAL COMMENT BY *The Japan Times*.

A very interesting movement for the union of Christian Churches in this country is on foot. As the account published in another column relates, there was held last Sunday at the Y.M.C.A. rooms a conference on the union of Churches

which was attended by most of the leading Christians in Tokyo. The problem before the gathering was the union of Churches which are divided, as is well known, into many denominations and sects, preventing united action and leading to much waste of energy. If the Christians are destined to fulfil their mission in this country, as they believe they are, there is an immense work before them, and a union of some sort, so that they may be able to present a united front to the forces of opposition, is perhaps an absolute necessity.

The speakers at the gathering all seemed to strongly favor the union movement. For instance, Mr. Uemura, the famous pastor of the Nippon Kirisuto Kyokwai, said: "We need to be one in relation to God and Christ and such union ought to be possible," and for such a union he prayed. Mr. Ebina, the eloquent orator of the Kumiai Church, said: "As the many scattered clans of feudal Japan united at the beginning of the Meiji era in their loyal devotion to the Ruler of this nation, and thus made New Japan, so must we with one heart, mind, and soul, in oneness of faith in our great Christ, in whom we live and in complete devotion to him, unite for the salvation of our people." Mr. Coates, the well-known Methodist missionary, said: "The New Testament shows the greatest diversity of temperamental ideas characterizing the leaders and membership of the primitive Church, which did not destroy their unity, because of the depth of their spiritual experience of the Christian salvation, so in the same spirit we ought to be united." In the same vein Mr. Kozaki, Dr. Hiraiwa and other speakers expressed their sympathy with the movement.

The important question is not whether or not the union is desirable. On this score there will be no two opinions. But the difficult thing, it seems to us, is how to find a scheme of union to which all important denominations, such as the Episcopal, the Presbyterian, the Congregational, and the Methodist will cordially agree.

What about historic Episcopacy? Will the Episcopa-

lians give up their claim to apostolical succession for the sake of union? Will the Presbyterians, Congregationalists, and Methodists, with their greater numbers and incomparably larger actual prestige, bow before what they regard as a fiction in Church history?

What about doctrinal differences? Ordinary laymen would see no insuperable difficulty in the framing of some broad platform upon which all Christian leaders might stand. But the leaders themselves perhaps think otherwise. To them after all the intellectual struggles they have gone through, some points of doctrine would naturally assume a greater importance than to the common sense of ordinary laymen. For with the spread of higher criticism and consequent discussion there has come a great variety of opinions, and the Kumiai Church, which holds within its fold men like Mr. Ebina would appear to the majority of the Nippon Kiristo Kyokwai, which is led by Mr. Uemura, as dangerously permeated by the leaven of latidunarianism.

What about economic questions? For many of the denominations are not entirely independent of the financial aid of the foreign missionary boards. If the present denominations are disbanded and a new united body is formed, it is most likely the foreign boards would find it difficult to continue their aid, as their funds were given strictly for denominational purposes. A federation of Churches is more feasible from the viewpoint of economic questions. Even in the case of federation, however, the consent of foreign boards would have to be obtained, and most likely the theological difficulty would come up again.

Such are some of the difficulties. But, on the other hand, there is no question that some form of union of the Churches is exceedingly desirable, in view of the great religious outlook before them. In no time in the history of the Far East were the native religions so powerless as to-day. A new society is springing up based on the conception of personal rights and individuality, permeated by the enlightenment of science and modern philosophy. The old religions would find it exceedingly difficult, unless they entirely

revise their doctrinal systems, to rise to the occasion and become a living force in the new social organism. The recent reactionary tendency of returning to the old time worship of family shrines and tutelary deities demonstrates the helplessness of the educational authorities to meet the emergency. If ever there was a time of great hopefulness, it is now. Will Christians be able to rise to the emergency? The Church union movement seems to us to be a test, to show whether or not they are actually alive to the great opportunity before them.

APPENDIX IV.

MR. TANEAKI HARA'S WORK ON BEHALF OF RELEASED CONVICTS.

The Friend of Prisoners.

He Has Shown That Most Convicts Can Be Brought Back to an Honest Life.

In this country there had been up to 1883 no special organization to carry on the work of rescuing former convicts, so that such persons had nothing to depend on but the neighborly spirit of individuals. Twenty-eight years ago, however, there was organized a rescue home for ex-convicts by Mr. Taneaki Hara.

A house was first secured at No. 8, Jimbo-cho, Kanda, Tokyo, by contributions from the late Prince Konoye, Viscount Hijikata, ex-Minister of the Imperial Household, and others. It has since been removed to No. 30, Motoyanagiwara in the same ward and is fixed up to accommodate women only. A branch building, for men, is situated at No. 1, Izumi-cho, Kanda, and five other homes are located at different places.

It is worth stating that the building at Motoyanagiwara was constructed by ex-convicts—carpenters, plasterers, masons, and so on, who were rescued by the Home and who

now earn an independent living at honest callings in Tokyo. The funds for the erection of the Home were provided by a charity garden-party given on the grounds of Count Okuma. There are two rooms in front with a sleeping room behind it. The office and tea-room are situated in the main building. A parlor for visitors or guests is upstairs.

The work of the Home is steadily advanced by the untiring efforts of the founder. Mr. Hara was one of the first Japanese converts to Christianity in the Meiji era, and received baptism in 1875. Soon after he became a Christian, he thought that he would make the publishing business a means of evangelization. Therefore, he opened a store, in which Bibles, commentaries, and miscellaneous books of sacred literature were sold.

In 1883, because a treatise on freedom which he had published was displeasing to the Government, he was put into prison.

This bitter experience caused him to feel the urgency of prison reform. He gave up all his property for this work, and began to receive liberated prisoners into his own home. His family included his wife and ten children; and they shared everything with ex-convicts and taught them to lead better lives.

In 1897, he established a home for ex-prisoners in Tokyo and admitted 100 convicts, freed in the general amnesty on the occasion of the death of the Empress Dowager.

At present Mr. Hara is looking after 32 men and 7 women.

Those who come to his home for protection are ever welcome. He finds work for them, teaches them to save money and to enjoy the happiness of home life. In this manner, he leads them gradually to a new life, and his experience has clearly shown him that seven out of ten cases have been crowned with successful results.

According to the annual report of the home for 1910 issued this year, the total number of men admitted to the home was 914, and of women 204. These may be classified as follows:—

	Men.	Women.
Now living in the Home...	33	7
Living in Tokyo, self-supporting	161	31
In other parts of Japan self-supporting ...	342	58
Dead	112	11
Residence not known	123	60
Ran away from the Home	47	18
Committed crime after leaving the Home.	96	19
Total	914	204

Again, in order to teach the inmates of the prisons throughout the Empire, he writes letters and sends Bibles and tracts. He never receives financial help from the Prison Bureau, because he wishes to avoid official complications. His work is carried on entirely by gifts and subscriptions of charitable persons who sympathize with his purpose.

Last but not least, the public should be told that Mr. Hara is now making every effort to rescue cruelly treated children. He distributes a small printed form in which he urges people that if they know of any children cruelly treated, for whatever cause, to report the case to him. He has written a small treatises on the fostering of children entitled "Haha to Ko" or "Mother and Child," in which he lays special stress upon the importance of carefully bringing up children.

The Home was specially favored on the 13th of May, 1905, by a contribution of one thousand yen from the Imperial Court.

The Japan Times.

APPENDIX V.

TEXT OF FACTORY LAW.

FIRST CODE OF REGULATIONS PROMULGATED HERE.

(*The Japan Times.*)

The text of the Factory Law promulgated by Imperial Ordinance on March 28th as Law XLVI., 1911 is as follows:—

ART. I. The present Law shall apply to factories coming under any of the following clauses:—

1. When a factory employs ordinarily not less than 15 operatives.

2. When a factory is engaged in injurious work or one that is judged injurious to health.

Factories for which the application of the Law is deemed unnecessary may be exempted by Imperial Ordinance.

ART. II. Factory-owners are forbidden to employ at the works persons who are not more than 12 years of age. However, this does not apply to persons not less than 10 years of age who are already employed at the time of the enforcement of the law.

The executive authorities may allow the employment of persons not less than ten years of age in light and simple kinds of work, subject to specified conditions.

ART. III. No factory-owner is allowed to permit male persons not more than 15 years of age and female operatives to work for more than 12 hours a day.

The Minister of State concerned may, within the limit of 15 years from the date of enforcement of the present law, permit the extension of the working hours by not more than two hours, according to the nature of the work.

Even where the different workshops are separately situated, the number of hours put by an employe at each will be added together, in applying the provisions of the foregoing two clauses.

ART. IV. No factory-owner is allowed to permit male operatives of not more than 15 years of age and female operatives to work between the hours of 10 P.M. and 4 A.M.

ART. V. The foregoing article will not apply to cases coming under the following clauses; provided that after the lapse of 15 years from the enforcement of the present law it is forbidden to put to work males who are not full 14 years of age and female operatives between the hours of 10 P.M. and 4 A.M.

1. When the nature of the work requires that it should be executed without being held over.

2. When the nature of the work requires night work.

3. When, owing to special reasons, the nature of work requires uninterrupted continuation day and night, and when the operatives are divided into two or more groups and required to attend to the work by turn.

The Minister of State concerned shall determine the kind of works that come under the foregoing clauses.

ART. VI. When the operatives are divided into two or more groups and required to work by turn, the provisions mentioned in Art. IV shall not apply for the space of 15 years from the enforcement of the present law.

ART. VII. Factory-owners shall allow for males not more than 15 years of age and female operatives at least two holidays per month and shall give at least four holidays when the operatives are divided into two groups and required to attend to the work by turn when

there is day and night work, at night between 10 P.M. and 4 P.M. and also in the cases coming under subclause 2, clause 1, Art. V.; and when the duration of work in a day exceeds 6 hours, a rest of at least 30 minutes and, when it exceeds 10 hours, that of at least one hour, shall be given in an interval of the work.

When the operatives are divided into two groups and required to attend to work by turn between the hours of 10 P.M. and 4 A.M., the hours of work for each group shall be changed every ten days at least.

ART. VIII. In the event of calamity or other unavoidable occurrence, or when it is feared such an occurrence is impending, the Minister of State concerned may suspend the application of the provisions in Arts. III to V. and Art. VII., such suspension to apply to specified kinds of work and districts.

In the event of extraordinary necessity occasioned by unavoidable circumstances, a factory-owner may, with permission of the Executive authorities and for a specified period, prolong the hours of work regardless of Art. III, or put the operatives to work regardless of Arts. IV and V, or omit the holidays mentioned in the preceding articles.

In the event of extraordinary necessity, a factory-owner may, by sending in a report on each occasion to the Executive authorities, prolong, within the maximum period of seven days in a month, the hours of work for not more than two hours a day.

For work which requires special activity on account of the season, a factory-owner may, by previously securing the approval of the Executive authorities as to the period, prolong for that period the hours of work for not more than one hour within the maximum limit of 120 days in a year. In this case the provisions in the preceding clause do not apply to the period for which the approval of the Executive authorities has been obtained.

Art. IX. Factory-owners are forbidden to employ male operatives not more than 15 years of age or female operatives for cleaning, oiling, inspecting or repairing a machine

in motion or the dangerous parts of power transmission contrivances; or to fix or dislodge belt or rope gearing to machines in motion, power transmitting appliances, or any other dangerous work.

ART. X. Factory-owners are forbidden to employ persons not more than 15 years of age in work that requires handling of poisonous or other injurious stuffs, or explosive or inflammable substances; or at places where dust or powder is raised to an unusual extent or noxious gas is generated, or at other places which are dangerous or are hygienically injurious.

ART. XI. The nature of work coming under the two preceding articles will be determined by the Minister of State concerned.

The provisions in the foregoing article may, subject to the decision of the Minister of State concerned, apply to female operatives of not less than 15 years of age.

ART. XII. The Minister of State concerned may determine special provisions for restricting or forbidding the work by those who are suffering from illness or enceinte women.

ART. XIII. In case a factory, its accessory buildings, or equipment are judged risky or are prejudicial to health, morals or the public interest, the Executive authorities may, according to Ordinance previously determined, order the owner to carry out suitable measures of prevention, or may order the suspension of whole or part from use.

ART. XIV. Officials in charge are authorized to inspect a factory or its accessory buildings. They will, in such cases, carry testimonial evidence establishing their identity.

ART. XV. When from no gross fault of his own an operative is injured while in the discharge of duty, or contracts illness, or dies, the factory-owner must give relief, according to regulations specified by Imperial Ordinance, to the operative or to his family.

ART. XVI. In regard to the personal registration of apprentices or those about to become such, a certification

free from charge may be demanded of the register by the apprentices or those about to become such, or by factory-owners or their legal representatives, or by overseers of factories.

ART. XVII. Matters relating to the engagement or disengagement of operatives, matters for controlling procuring agencies or those relating to apprentices will be determined by Imperial Ordinance.

ART. XVII. Factory-owners may appoint a factory overseer invested with full power in regard to the factory.

When a factory-owner does not reside in a place coming under the jurisdiction of this law, he must appoint a factory-overseer.

For the appointment of a factory-overseer the approval of the authorities is required. This provision does not apply when the selection is made from among Directors of legal persons, officials of the company who direct its affairs, officials representing the company, Directors or managing officials of the Company, or those who, according to law or Ordinance, have to represent legal persons, or Directors of such persons.

ART. XIX. Factory-overseers mentioned in the preceding article are to represent the factory-owners in regard to the application of the present law or ordinances, pertaining to it; however, this may not apply to cases coming under Art. XV.

In the event of a factory-owner being a minor not possessing equal competency as an adult in regard to business, or is one who is declared incompetent, or in the case of a legal person not possessing a factory-overseer, the preceding clause shall apply to a legal representative of such a factory-owner, or his Directors or managing officials; also to officials representing the company, its Directors or managing officials, or those who represent it according to law or ordinance.

ART. XX. Any one infringing the provisions of Arts. II. to V., VII., IX. or X., or disobeying an injunction

issued in virtue of Art. XIII. shall be subject to a fine not exceeding 500 *yen*.

ART. XXI. When, without a justifiable cause, the inspection of a competent official is refused or obstructed, or when reply is not made to his questions, such person will be subject to a fine not exceeding 300 *yen*.

ART. XXII. When his representative, the head of a family, its members, persons residing with the family, employes or others engaged in the work have committed an act contrary to the present law or Ordinances pertaining to it, a factory-owner or his representative as specified in Art. XIX. may not plead innocence on the ground that he was not cognizant of such Act. However this may not apply when he has taken suitable steps concerning the management of the factory.

Factory-owners or their representatives according to Art. XIX. shall not be exempted from penalty specified in the law on the ground of their not having known the age of operatives. This shall not apply when the factory-owners or their representative according to Art. XIX. or procuring agent has been free from fault.

ART. XXIII. Any person who is dissatisfied with the ruling of the executive authorities in virtue of the present law may file a petition; when he thinks that his right has been illegally infringed, he may apply for administrative litigation.

ART. XXIV. For a factories not coming under Art. I. but using motive power, the Minister of State concerned may apply the provisions of Arts. IX., XI., XIII., XIV., XVIII. to XXIII.

ART. XXV. The present law or Ordinances pertaining to it correspondingly apply to Government or public factories, excepting provisions in regard to the factory-overseer and penalties.

In regard to Government factories the offices that respectively control them carry out, in accordance with the present law or Ordinance pertaining to it, duties that fall within the purview of the Executive authorities.

Supplementary Rule.

The date of putting this law into effect will be determined by Imperial Ordinance.

APPENDIX VI.

CONQUER ONLY BY PEACE.

"Conquer by force of peace, and not by arms"—this is the principle of Mr. Saburo Shimada, M.P., who, having accepted the invitation of the Japanese in California, is to lecture in cities on the Pacific Coast, and elsewhere.

He explained to the *Japan Times* the nature of his mission on which he will leave Japan in September.

"My ideal it is," he said, "to conquer by force of peace. The power of our country should not and could not be increased by dint of arms. The age of fighting and butchery is gone by; now we must seek glory in the fields of peace and not of war. A country ought to develop itself, helping others to develop at the same time. No Power can any longer glorify itself by crushing another. And it is about time that this truth should be recognized by all."

Referring to the prejudice and irritation on the Pacific Coast of the United States he said: "There is only one way to save this situation. We should bring about harmonious relations between Japanese settlers and Americans, by making them understand that we are a peaceful people, and also by sending there only those who can command their respect.

"This being my idea, I did not hesitate to accept the invitation of our countrymen in California, to lecture at cities on the Pacific Coast and other places, for the purpose of

correcting any misunderstanding between America and Japan. I do not believe I shall accomplish much; but at any rate, I believe the situation will change for the better, sooner or later. America needs faithful workers. It is almost beyond doubt that they will welcome our workers some day. The anti-Japanese movement seems, moreover, to have no reasonable motive; it must lose its ground before long. First of all, our true intentions must be understood. The world must know that we do not wish another war.

"This sentiment is shared by many thinkers. And I sincerely hope they will awake to the situation and make their views public. When advocacy of peace gains influence, militarism will naturally die out. Then, the subjects of the Mikado will again see happier days at home and abroad."

APPENDIX VII.

THE JAPAN-UNITED STATES TREATY.

OFFICIAL TEXT.

His Majesty the Emperor of Japan and the President of the United States of America, being desirous to strengthen the relations of amity and good understanding which happily exist between the two nations, and believing that the fixation, in a manner clear and positive, of the rules which are hereafter to govern the commercial intercourse between their respective countries will contribute to the realization of this most desirable result, have resolved to conclude a Treaty of Commerce and Navigation for the purpose, and to that end have named their Plenipotentiaries, that is to say;

His Majesty the Emperor of Japan, Baron Yasuya Uchida, Jusammi, Grand Cordon of the Imperial Order of the Rising Sun, His Majesty's Ambassador Extraordinary and Plenipotentiary to the United States of America; and

The President of the United States of America, Philander C. Knox, Secretary of State of the United States;

Who, after having communicated to each other their respective full powers, found to be in good and due form, have agreed upon the following articles:

ARTICLE I.—The subjects or citizens of each of the High Contracting Parties shall have liberty to enter, travel and reside in the territories of the other to carry on trade, wholesale and retail, to own or lease and occupy houses, manufactories, warehouses and shops, to employ agents of their choice, to lease land for residential and commercial purposes, and generally to do anything incident to or necessary for trade upon the same terms as native subjects or citizens, submitting themselves to the laws and regulations there established.

They shall not be compelled, under any pretext whatever, to pay any charges or taxes other or higher than those that are or may be paid by native subjects or citizens.

The subjects or citizens of each of the High Contracting Parties shall receive, in the territories of the other, the most constant protection and security for their persons and property, and shall enjoy in this respect the same rights and privileges as are or may be granted to native subjects or citizens, on their submiting themselves to the conditions imposed upon the native subjects or citizens.

They shall, however, be exempt in the territories of the other from compulsory military service either on land or sea, in the regular forces, or in the national guard, or in the militia; from all contributions imposed in lieu of personal service, and from all forced loans or military exactions or contributions.

ARTICLE II.—The dwellings, warehouses, manufactories and shops of the subjects or citizens of each of the High Contracting Parties in the territories of the other, and all premises appertaining thereto used for purposes of residence or commerce, shall be respected. It shall not be allowable to proceed to make a domiciliary visit to, or search of, any such buildings and premises, or to examine or inspect books, papers or accounts, except under the conditions and with the forms prescribed by the laws, ordinances and regulations for nationals.

ARTICLE II.—Each of the High Contracting Parties may appoint Consuls-General, Consuls, Vice-Consuls,

Deputy Consuls and Consular Agents in all ports, cities and places of the other, except in those where it may not be convenient to recognize such officers. This exception, however, shall not be made in regard to one of the Contracting Parties without being made likewise in regard to all other Powers.

Such Consuls-General, Consuls, Vice-Consuls, Deputy Consuls and Consular Agents, having received exequaturs or other sufficient authorizations from the Government of the country to which they are appointed, shall, on condition of reciprocity, have the right to exercise the functions and to enjoy the exemptions and immunities which are or may hereafter be granted to the consular officers of the same rank of the most favored nation. The Government issuing exequaturs or other authorizations may in its discretion cancel the same on communicating the reasons for which it thought proper to do so.

ARTICLE IV.—There shall be between the territories of the two High Contracting Parties reciprocal freedom of commerce and navigation. The subjects or citizens of each of the Contracting Parties, equally with the subjects or citizens of the most favoured nation, shall have liberty freely to come with their ships and cargoes to all places, ports and rivers in the territories of the other which are or may be opened to foreign commerce, subject always to the laws of the country to which they thus come.

ARTICLE V.—The import duties on articles, the produce or manufacture of the territories of one of the High Contracting Parties, upon importation into the territories of the other, shall henceforth be regulated either by special arrangements between the two countries or by the internal legislation of each.

Neither Contracting Party shall impose any other or higher duties or charges on the exportation of any article to the territories of the other than are or may be payable on the exportation of the like article to any other foreign country.

Nor shall any prohibition be imposed by either country

on the importation or exportation of any article from or to the territories of the other which shall not equally extend to the like article imported from or exported to any other country. The last provision is not, however, applicable to prohibitions or restrictions maintained or imposed as sanitary measures or for purposes of protecting animals and useful plants.

ARTICLE VI.—The subjects or citizens of each of the High Contracting Parties shall enjoy in the territories of the other exemption from all transit duties and a perfect equality of treatment with native subjects or citizens in all that relates to warehousing, bounties, facilities and drawbacks.

ARTICLE VII.—Limited-liability and other companies and associations, commercial, industrial, and financial, already or hereafter to be organized in accordance with the laws of either High Contracting Party and domiciled in the territories of such Party, are authorized, in the territories of the other, to exercise their rights and appear in the courts either as plaintiffs or defendants, subject to the laws of such other Party.

The foregoing stipulation has no bearing upon the question whether a company or association organized in one of the two countries will or will not be permitted to transact its business or industry in the other, this permission remaining always subject to the laws and regulations enacted or established in the respective countries or in any part thereof.

ARTICLE VIII.—All articles which are or may be legally imported into the ports of either High Contracting Party from foreign countries in national vessels may likewise be imported into those ports in vessels of the other Contracting Party, without being liable to any other or higher duties or charges of whatever denomination than if such articles were imported in national vessels. Such reciprocal equality of treatment shall take effect without distinction, whether such articles come directly from the place of origin or from any other foreign place.

In the same manner, there shall be perfect equality of

treatment in regard to exportation, so that the same export duties shall be paid, and the same bounties and drawbacks allowed, in the territories of each of the Contracting Parties on the exportation of any article which is or may be legally exported therefrom, whether such exportation shall take place in Japanese vessels or in vessels of the United States, and whatever may be the place of destination, whether a port of the other Party or of any third Power.

ARTICLE IX.—In all that regards the stationing, loading and unloading of vessels in the ports of the territories of the High Contracting Parties, no privileges shall be granted by either Party to national vessels which are not equally, in like case granted to the vessels of the other country; the intention of the Contracting Parties being that in these respects the respective vessels shall be treated on the footing of perfect equality.

ARTICLE X.—Merchant vessels navigating under the flag of Japan or the United States and carrying the papers required by their national laws to prove their nationality shall in the United States and in Japan be deemed to be vessels of Japan or of the United States, respectively.

ARTICLE XI.—No duties of tonnage, harbor, pilotage, lighthouse, quarantine or other similar or corresponding duties of whatever denomination, levied in the name or for the profit of Government, public functionaries, private individuals, corporations or establishments of any kind shall be imposed in the ports of the territories of either country upon the vessels of the other, which shall not equally, under the same conditions, be imposed on national vessels in general, or on vessels of the most favoured nation. Such equality of treatment shall apply reciprocally to the respective vessels from whatever place they may arrive and whatever may be their place of destination.

ARTICLE XII.—Vessels charged with performance of regular scheduled postal service of one of the High Contracting Parties, whether belonging to the State or subsidized by it for the purpose, shall enjoy, in the ports of the territories of the other, the same facilities, privileges and

immunities as are granted to like vessels of the most favored nation.

ARTICLE XIII.—The coasting trade of the High Contracting Parties is excepted from the provisions of the present Treaty and shall be regulated according to the laws of Japan and the United States, respectively. It is, however, understood that the subjects or citizens of either Contracting Party shall enjoy in this respect most-favored-nation treatment in the territories of the other.

A vessel of one of the Contracting Parties, laden in a foreign country with cargo destined for two or more ports of entry in the territories of the other, may discharge a portion of her cargo at one of the said ports, and, continuing her voyage to the other port or ports of destination, there discharge the remainder of her cargo, subject always to the laws, tariffs and customs regulations of the country of destination; and, in like manner and under the same reservation, the vessels of one of the Contracting Parties shall be permitted to load at several ports of the other for the same outward voyages.

ARTICLE XIV.—Except as otherwise expressly provided in this Treaty, the High Contracting Parties agree that, in all that concerns commerce and navigation, any privilege, favor or immunity which either Contracting Party has actually granted, or may hereafter grant, to the subjects or citizens of any other State shall be extended to the subjects or citizens of the other Contracting Party gratuitously, if the concession in favor of that other State shall have been gratuitous, and on the same or equivalent conditions, if the concession shall have been conditional.

ARTICLE XV.—The subjects of citizens of each of the High Contracting Parties shall enjoy in the territories of the other the same protection as native subjects or citizens in regard to patents, trade-marks and designs, upon fulfilment of the formalities prescribed by law.

ARTICLE XVI.—The present Treaty shall, from the date on which it enters into operation, supersede the Treaty of Commerce and Navigation dated the 22nd day of Novem-

ber, 1894; and from the same date the last named Treaty shall cease to be binding.

ARTICLE XVII.—The present Treaty shall enter into operation on the 17th of July, 1911 and shall remain in force twelve years or until the expiration of six months from the date on which either of the Contracting Parties shall have given notice to the other of its intention to terminate the Treaty.

In case neither of the Contracting Parties shall have given notice to the other six months before the expiration of the said period of twelve years of its intention to terminate the Treaty, it shall continue operative until the expiration of six months from the date on which either Party shall have given such notice.

ARTICLE XVIII.—The present Treaty shall be ratified and the ratifications thereof shall be exchanged at Tokyo as soon as possible and not later than three months from the present date.

In witness whereof, the respective Plenipotentiaries have signed this Treaty in duplicate and have hereunto affixed their seals.

Done at Washington the 21st day of the 2nd month of the 44th year of Meiji, corresponding to the 21st day of February, in the nineteen hundred and eleventh year of the Christian era.

(Signed) Y. UCHIDA, (L.S.)
(Signed) PHILANDER C. KNOX, (L.S.)

PROTOCOL.

The Government of Japan and the Government of the United States of America have through there respective Plenipotentiaries, agreed upon the following stipulation in regard to Article V. of the Treaty of Commerce and Navigation between Japan and the United States signed this

day to replace on the 17th of July, 1911, the Treaty of the 22nd of November, 1894:

Pending the conclusion of a special arrangement relating to tariff, the provisions relating to tariff in the Treaty of the 22nd of November, 1894, shall be maintained.

In witness whereof, the respective Plenipotentiaries have signed this Protocol in duplicate and have hereunto affixed their seals.

Done at Washington the 21st day of the 2nd month of the 44th year of Meiji, corresponding to the 21st day of February, in the nineteen hundred and eleventh year of the Christian era.

(Signed) Y. UCHIDA (L. S.)
(Signed) PHILANDER C. KNOX (L. S.)

AMENDMENTS TO THE FOREGOING TREATY AND PROTOCOL PROPOSED BY THE GOVERNMENT OF THE UNITED STATES OF AMERICA AND AGREED TO BY THE IMPERIAL JAPANESE GOVERNMENT, PRIOR TO RATIFICATION.

I. Strike out, in the first paragraph of Article V. of the Treaty, the words "special arrangements," and substitute therefor the word 'treaty," so that the clause shall read "shall henceforth be regulated either by treaty between the two countries or by the internal legislation of each."

II. Strike out, in the first line of the second paragraph of the Protocol, the words "special arrangement," and substitute therefor the word "treaty," so that the phrase shall read "pending the conclusion of a treaty relating to tariff."

DECLARATION.

In proceeding this day to the signature of the Treaty of

Commerce and Navigation between Japan and the United States the undersigned, Japanese Ambassador in Washington, duly authorized by his Government, has the honor to declare that the Imperial Japanese Government are fully prepared to maintain with equal effectiveness the limitation and control which they have for the past three years exercised in regulation of the emigration of laborers to the United States.

(Signed) Y. UCHIDA.

APPENDIX VIII.

NEW TREATY WITH BRITAIN.

In the course of negotiations made on the new Anglo-Japanese, Commercial Treaty the following declarations and explanations were exchanged between the Representatives of the two Powers :—

It was agreed that the contention of either Government regarding the position of the holders of leases in perpetuity in the former foreign settlements, which it was agreed between the two Governments should form the subject of a separate negotiation, was not in any way prejudiced by the omission of reference to that question in this Treaty.

It was also agreed that in the event of either Government wishing to withdraw from the international convention for the protection of industrial property, they should conclude an agreement with the other Government for the mutual protection of their subjects in regard to matters covered by the above-mentioned convention.

It was agreed that wherever the word "port" in its singular or plural form occurs in Article 21 of the Treaty, it refers to a port open to foreign commerce.

[Then follow other explanations referring to the conventual tariff which with the tariff itself is omitted for lack of space.]

Text.

His Majesty the Emperor of Japan and His Majesty the King of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, Emperor of India, being desirous to strengthen the relations of amity and good understanding which happily exist between them and between their subjects, and to facilitate and extend the commercial relations between their two countries, have resolved to conclude a Treaty of Commerce and Navigation for that purpose, and have named as their Plenipotentiaries, that is to say:

His Majesty the Emperor of Japan, His Excellency Monsieur Takaaki Kato, Jusammi, First Class of the Order of the Sacred Treasure, His Imperial Majesty's Ambassador Extraordinary and Plenipotentiary at the Court of St. James;

And His Majesty the King of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, Emperor of India, the Right Honourable Sir Edward Grey, a Baronet of the United Kingdom, a Member of Parliament, His Majesty's Principal Secretary of State for Foreign Affairs;

Who, after having communicated to each other their respective Full Powers, found to be in good and due form, have agreed upon the following articles:—

Article I.

The subjects of each of the High Contracting Parties shall have full liberty to enter, travel, and reside in the territories of the other, and, conforming themselves to the laws of the country—

1. Shall in all that relates to travel and residence be placed in all respects on the same footing as native subjects.

2. They shall have the right, equally with native subjects, to carry on their commerce and manufacture, and to trade

in all kinds of merchandise of lawful commerce, either in person or by agents, singly or in partnerships with foreigners or native subjects.

3. They shall in all that relates to the pursuit of their industries, callings, professions, and educational studies be placed in all respects on the same footing as the subjects or citizens of the most favoured nation.

4. They shall be permitted to own or hire and occupy houses, manufactories, warehouses, shops, and premises which may be necessary for them, and to lease land for residential, commercial, industrial, and other lawful purposes, in the same manner as native subjects.

5. They shall, on condition of reciprocity, be at full liberty to acquire and possess every description of property, movable or immovable, which the laws of the country permit or shall permit the subject, or citizens of any other foreign country to acquire and possess, subject always to the conditions and limitations prescribed in such laws. They may dispose of the same by sale, exchange, gift, marriage, testament, or in any other manner, under the same conditions which are or shall be established with regard to native subjects. They shall also be permitted, on compliance with the laws of the country, freely to export the proceeds of the sale of their property and their goods in general without being subjected as foreigners to other or higher duties than those to which subjects of the country would be liable under similar circumstances.

6. They shall enjoy constant and complete protection and security for their persons and property; shall have free and easy access to the Courts of Justice and other tribunals in pursuit and defence of their claims and rights; and shall have full liberty, equally with native subjects, to choose and employ lawyers and advocates to represent them before such Courts and tribunals; and generally shall have the same rights and privileges as native subjects in all that concerns the administration of justice.

7. They shall not be compelled to pay taxes, fees, charges, or contributions of any kind whatever, other or

higher than those which are or may be paid by native subjects or the subjects or citizens of the most favoured nation.

8. And they shall enjoy a perfect equality of treatment with native subjects in all that relates to facilities for warehousing under bond, bounties, and drawbacks.

Article II.

The subjects of each of the High Contracting Parties in the territories of the other shall be exempted from all compulsory military services, whether in the army, navy, national guard, or militia; from all contributions imposed in lieu of personal service; and from all forced loans and military requisitions or contributions unless imposed on them equally with native subjects as owners, lessees, or occupiers of immovable property.

In the above respects the subjects of each of the High Contracting Parties shall not be accorded in the territories of the other less favourable treatment than that which is or may be accorded to subjects or citizens of the most favoured nation.

Article III.

The dwellings, warehouses, manufactories, and shops of the subjects of each of the High Contracting Parties in the territories of the other, and all premises appertaining thereto used for lawful purposes, shall be respected. It shall not be allowable to proceed to make a domiciliary visit to, or a search of, any such buildings and premises, or to examine or inspect books, papers, or accounts, except under the conditions and with the forms prescribed by the laws for native subjects.

Article IV.

Each of the High Contracting Parties may appoint Consuls-General, Consuls, Vice-Consuls, and Consular Agents

in all the ports, cities, and places of the other, except in those where it may not be convenient to recognise such officers. This exception, however, shall not be made in regard to one of the High Contracting Parties without being made likewise in regard to all other Powers.

Such Consuls-General, Consuls, Vice-Consuls, and Consular Agents, having received exequaturs or other sufficient authorisations from the Government of the country to which they are appointed, shall have the right to exercise their functions, and to enjoy the privileges exemptions, and immunities which are or may be granted to the Consular officers of the most favoured nation. The Government issuing exequaturs or other authorisations has the right in its discretion to cancel the same on explaining the reasons for which it thought proper to do so.

Article V.

In case of the death of a subject of one of the High Contracting Parties in the territories of the other, without leaving at the place of his decease any person entitled by the laws of his country to take charge of and administer the estate, the competent Consular officer of the State to which the deceased belonged shall, upon fulfilment of the necessary formalities, be empowered to take custody of and administer the estate in the manner and under the limitations prescribed by the law of the country in which the property of the deceased is situated.

The foregoing provision shall also apply in case of a subject of one of the High Contracting Parties dying outside the territories of the other, but possessing property therein, without leaving any person there entitled to take charge of and administer the estate.

It is understood that in all that concerns the administration of the estate of deceased persons, any right, privilege, favour, or immunity which either of the High Contracting Parties has actually granted, or may hereafter grant, to the

Consular officers of any other foreign State shall be extended immediately and unconditionally to the Consular officers of the other High Contracting Party.

Article VI.

There shall be between the territories of the two High Contracting Parties reciprocal freedom of commerce and navigation. The subjects of each of the High Contracting Parties shall have liberty freely to come with their ships and cargoes to all places, ports, and rivers in the territories of the other, which are or may be opened to foreign commerce, and conforming themselves to the laws of the country to which they thus come, shall enjoy the same rights, privileges, liberties, favours, immunities, and exemptions in matters of commerce and navigation as are or may be enjoyed by native subjects.

Article VII.

Articles, the produce or manufacture of the territories of one High Contracting Party, upon importation into the territories of the other, from whatever place arriving, shall enjoy the lowest rates of customs duty applicable to similar articles of any other foreign origin.

No prohibition or restriction shall be maintained or imposed on the importation of any article, the produce or manufacture of the territories of either of the High Contracting Parties, into the territories of the other, from whatever place arriving, which shall not equally extend to the importation of the like articles, being the produce or manufacture of any other foreign country. This provision is not applicable to the sanitary or other prohibitions occasioned by the necessity of securing the safety of persons, or of cattle, or of plants useful to agriculture.

Article VIII.

The articles, the produce or manufacture of the United Kingdom, enumerated in Part I of the Schedule annexed to this Treaty, shall not, on importation into Japan, be subjected to higher customs duties than those specified in the Schedule.

The articles, the produce or manufacture of Japan, enumerated in Part II of the Schedule annexed to this Treaty, shall be free of duty on importation into the United Kingdom.

Provided that if at any time after the expiration of one year from the date this Treaty takes effect either of the High Contracting Parties desires to make a modification in the Schedule it may notify its desire to the other High Contracting Party, and thereupon negotiations for the purpose shall be entered into forthwith. If the negotiations are not brought to a satisfactory conclusion within six months from the date of notification, the High Contracting Party which gave the notifigcation may, within one month, give six months' notice to abrogate the present Article, and on the expiration of such notice the present Article shall cease to have effect, without prejudice to the other stipulations of this Treaty.

Article IX.

Articles, the produce or manufacture of the territories of one of the High Contracting Parties, exported to the territories of the other, shall not be subjected on export to other or higher charges than those paid on the like articles exported to any other foreign country. Nor shall any prohibition or restriction be imposed on the exportation of any article from the territories of either of the two High Contracting Parties to the territories of the other, which shall not equally extend to the exportation of the like article to any other foreign country.

Article X.

Articles, the produce or manufacture of the territories of one of the High Contracting Parties, passing in transit through the territories of the other, in conformity with the laws of the country, shall be reciprocally free from all transit duties, whether they pass direct, or whether during transit they are unloaded, warehoused, and reloaded.

Article XI.

No internal duties levied for the benefit of the State, local authorities, or corporations which affect, or may affect, the production, manufacture, or consumption of any article in the territories of either of the High Contracting Parties shall for any reason be a higher or more burdensome charge on articles, the produce or manufacture of the territories of the other than on similar articles of native origin.

The produce or manufacture of the territories of either of the High Contracting Parties imported into the territories of the other, and intended for warehousing or transit, shall not be subjected to any internal duty.

Article XII.

Merchants and manufacturers, subjects of one of the High Contracting Parties, as well as merchants and manufacturers domiciled and exercising their commerce and industries in the territories of such party, may, in the territories of the other, either personally or by means of commercial travellers, make purchases or collect orders, with or without samples, and such merchants, manufacturers, and their commercial travellers, while so making purchases and collecting orders, shall, in the matter of taxation and facilities, enjoy the most-favoured-nation treatment.

Articles imported as samples for the purposes above mentioned shall, in each country, be temporarily admitted

free of duty on compliance with the customs regulations and formalities established to assure their re-exportation or the payment of the prescribed customs duties if not re-exported within the period allowed by law. But the foregoing privilege shall not extend to articles which, owing to their quantity or value, cannot be considered as samples, or which, owing to their nature, could not be identified upon re-exportation. The determination of the question of the qualification of samples for duty-free admission rests in all cases exclusively with the competent authorities of the place where the importation is effected.

Article XIII.

The marks, stamps, or seals placed upon the samples mentioned in the preceding Article by the Customs authorities of one country at the time of exportation, and the officially attested list of such samples containing a full description thereof issued by them, shall be reciprocally accepted by the Customs officials of the other as establishing their character as samples and exempting them from inspection except so far as may be necessary to establish that the samples produced are those enumerated in the list. The Customs authorities of either country may, however, affix a supplementary mark to such samples in special cases where they may think this precaution necessary.

Article XIV.

The Chambers of Commerce, as well as such other Trade Associations and other recognised Commercial Associations in the territories of the High Contracting Parties as may be authorised in this behalf, shall be mutually accepted as competent authorities for issuing any certificates that may be required for commercial travellers.

Article XV.

Limited liability and other companies and associations, commercial, industrial, and financial, already or hereafter to be organised in accordance with the laws of either High Contracting Party, and registered in the territories of such Party, are authorised, in the territories of the other, to exercise their rights and appear in the Courts either as plaintiffs or defendants, subject to the laws of such other Party.

Article XVI.

Each of the High Contracting Parties shall permit the importation or exportation of all merchandise which may be legally imported or exported, and also the carriage of passengers from or to their respective territories, upon the vessels of the other; and such vessels, their cargoes, and passengers, shall enjoy the same privileges as, and shall not be subjected to any other or higher duties or charge than, national vessels and their cargoes and passengers.

Article XVII.

In all that regards the stationing, loading, and unloading of vessels in the ports, docks, roadsteads, and harbours of the High Contracting Parties, no privileges or facilities shall be granted by either Party to national vessels which are not equally, in like cases, granted to the vessels of the other country; the intention of the High Contracting Parties being that in these respects also the vessels of two countries shall be treated on the footing of perfect equality.

Article XVIII.

All vessels which according to Japanese law are to be deemed Japanese vessels, and all vessels which according to British law are to be deemed British vessels, shall, for the

purposes of this Treaty, be deemed Japanese and British vessels respectively.

ARTICLE XIX.

No duties of tonnage, harbour, pilotage, lighthouse, quarantine, or other analogous duties or charges of whatever nature, or under whatever denomination, levied in the name or for the profit of Government, public functionaries, private individuals, corporations or establishments of any kind, shall be imposed in the ports of either country upon the vessels of the other which shall not equally, under the same conditions, be imposed in like cases on national vessels in general, or vessels of the most favoured nation. Such equality of treatment shall apply to the vessels of either country from whatever place they may arrive and whatever may be their destination.

ARTICLE XX.

Vessels charged with performance of regular scheduled postal service of one of the High Contracting Parties shall enjoy in the territorial waters of the other the same special facilities, privileges, and immunities as are granted to like vessels of the most favoured nation.

ARTICLE XXI.

The coasting trade of the High Contracting Parties is excepted from the provisions of the present Treaty, and shall be regulated according to the laws of Japan and the United Kingdom respectively. It is, however, understood that the subjects and vessels of either High Contracting Party shall enjoy in this respect most-favoured-nation treatment in the territories of the other.

Japanese and British vessels may, nevertheless, proceed from one port to another, either for the purpose of landing the whole or part of their passengers or cargoes brought

from abroad, or taking on board the whole or part of their passengers or cargoes for a foreign destination.

It is also understood that, in the event of the coasting trade of either country being exclusively reserved to national vessels, the vessels of the other country, if engaged in trade to or from places not within the limits of the coasting trade so reserved, shall not be prohibited from the carriage between two ports of the former country of passengers holding through tickets or merchandise consigned on through bills of lading to or from places not within the above-mentioned limits, and while engaged in such carriage these vessels and their cargoes shall enjoy the full privileges of this Treaty.

Article XXII.

If any seaman should desert from any ship belonging to either of the High Contracting Parties in the territorial waters of the other, the local authorities shall, within the limits of law, be bound to give every assistance in their power for the recovery of such deserter, on application to that effect being made to them by the competent Consular officer of the country to which the ship of the deserter may belong, accompanied by an assurance that all expenses connected therewith will be repaid.

It is understood that this stipulation shall not apply to the subjects of the country where the desertion takes place.

Article XXIII.

Any vessel of either of the High Contracting Parties which may be compelled, by stress of weather or by accident, to take shelter in ports of the other shall be at liberty to refit therein, to procure all necessary stores, and to put to sea again, without paying any dues other than such as would be payable in the like case by a national vessel. In case, however, the master of a merchant-vessel should be under the necessity of disposing of a part of his mer-

chandise in order to defray the expenses, he shall be bound to conform to the Regulations and Tariffs of the place to which he may have come.

If any vessel of one of the High Contracting Parties should run aground or be wrecked upon the coasts of the other, such vessel, and all parts thereof, and all furniture and appurtenances belonging thereunto, and all goods and merchandise saved therefrom, including any which may have been cast into the sea, or the proceeds thereof, if sold, as well as all papers found on board such stranded or wrecked vessel, shall be given up to the owners or their agents when claimed by them. If there are no such owners or agents on the spot, then the same shall be delivered to the Japanese or British Consular officer in whose district the wreck or stranding may have taken place upon being claimed by him within the period fixed by the laws of the country, and such Consular officer, owners, or agents shall pay only the expenses incurred in the preservation of the property, together with the salvage or other expenses which would have been payable in the like case of a wreck or stranding of a national vessel.

The High Contracting Parties agree, moreover, that merchandise saved shall not be subjected to the payment of any customs duty unless cleared for internal consumption.

In the case either of a vessel being driven in by stress of weather, run aground, or wrecked, the respective Consular officers shall, if the owner or master or other agent of the owner is not present and requires it, be authorised to interpose in order to afford the necessary assistance to their fellow-countrymen.

Article XXIV.

The High Contracting Parties agree that, in all that concerns commerce, navigation, and industry, any favour, privilege, or immunity which either High Contracting Party has actually granted, or may hereafter grant, to the ships, subjects, or citizens of any other foreign State shall

be extended immediately and unconditionally to the ships or subjects of the other High Contracting Party, it being their intention that the commerce, navigation, and industry of each country shall be placed in all respects on the footing of the most favoured nation.

Article XXV.

The stipulations of this Treaty do not apply to tariff concessions granted by either of the High Contracting Parties to contiguous States solely to facilitate frontier traffic within a limited zone on each side of the frontier, or to the treatment accorded to the produce of the national fisheries of the High Contracting Parties or to special tariff favours granted by Japan in regard to fish and other aquatic products taken in the foreign waters in the vicinity of Japan.

Article XXVI.

The stipulations of the present Treaty shall not be applicable to any of His Britannic Majesty's Dominions, Colonies, Possessions, or Protectorate beyond the seas, unless notice of adhesion shall have been given on behalf of any such Dominion, Colony, Possession, or Protectorate by His Britannic Majesty's Representative at Tokyo before the expiration of two years from the date of the exchange of the ratifications of the present Treaty.

Article XXVII.

The present Treaty shall be ratified, and the ratifications exchanged at Tokyo as soon as possible. It shall enter into operation on the 17th July, 1911, and remain in force until the 16th July, 1923. In case neither of the High Contracting Parties shall have given notice to the other twelve months before the expiration of the said period, of its intention to terminate the Treaty, it shall continue opera-

tive until the expiration of one year from the date on which either of the High Contracting Parties shall have denounced it.

As regards the British Dominions, Colonies, Possessions, and Protectorates to which the present Treaty may have been made applicable in virtue of Article 26, however, either of the High Contracting Parties shall have the right to terminate it separately at any time on giving twelve months' notice to that effect.

It is understood that the stipulations of the present and of the preceding Article referring to British Dominions, Colonies, Possessions, and Protectorates apply also to the island of Cyprus.

In witness whereof the respective Plenipotentiaries have signed the present Treaty, and have affixed thereto the seal of their Arms.

Done at London in duplicate this 3rd day of April, 1911.

(Signed) TAKAAKI KATO, (L. S.)
(Signed) E. GREY, (L. S.)

APPENDIX IX.

THE ALLIANCE.

As a preliminary to the text of the treaty of alliance the following summary of the points of difference between the new and the old treaty, is reproduced from *The Japan Times*.—The EDITOR.

The Anglo-Japanese Alliance has been renewed for ten years from July 13. The famous agreement was signed in London on that day by the Japanese Ambassador, Takaaki Kato, and Earl Grey, British Secretary of State for Foreign Affairs.

It would be more accurate to call the treaty a new agreement. While there are but very slight changes in the present instrument, and it is in all intents and purposes precisely a renewal of the original Alliance, it goes into effect before its predecessor expires. The old treaty had still four years to run, having been made in 1905; while the new treaty will be effective till 1921. This difference in the matter of time was made necessary by changes in the foreign relations of Great Britain, as in the Arbitration Agreement with the United States.

The treaty is given in full below. It is prefaced by a brief introductory statement by the Japanese Government.

A comparison of the new treaty with the old Alliance will show the following slight modifications:

In the preamble a preliminary statement is made to the

effect that "important changes have taken place in the situation" since 1905 and that a revision of the Agreement "would contribute to general stability and repose." The rest of the preamble is unchanged.

Articles I and II are precisely the same in both treaties.

Articles III, IV, and VI of the old treaty are cancelled, as they relate to Korea, to the Russo-Japanese War, and to certain conditions in India, and are no longer of utility to either party.

Art. III of the New Treaty corresponds to Art. V. of the old.

Art. IV of the new Treaty is the only change made in the body and essence of the Agreement of Alliance. This relates to the Treaty of General Arbitration, and provides that nothing in this Agreement "shall entail upon" either "Contracting party an obligation to go to war with the Power with whom such Treaty of Arbitration is in force."

The remainder of the Agreement is identical with the old pact.

In announcing the new Treaty, the Imperial Government issued a communiqué, which is to this effect:—

"The Japanese Government, being well satisfied that the Anglo-Japanese Alliance will render, in the future as in the past, conspicuous services in the cause of general peace and tranquillity, have considered it necessary at the proper moment to extend the term of the Alliance, in order to assure lasting security in the East. They have found it desirable, at the same time, to introduce into the existing Agreement of 1995 suitable modifications, which will respond to the important changes brought about in the situation since the conclusion of that Agreement, and which will also facilitate the more perfect consummation of the peaceful purposes o the Alliance.

Having regard to the foregoing considerations, the Japanese Government recently entered into an exchange of views with the British Government, and the two Governments having come to a complete accord, a revised Agree-

ment has now been concluded between Japan and Great Britain."

The full text of the Treaty is as follows :—

Text of The Treaty.

PREAMBLE.

The Government of Japan and the Government of Great Britain, having in view the important changes which have taken place in the situation since the conclusion of the Anglo-Japanese Agreement of the 12th August, 1905, and believing that a revision of that Agreement responding to such changes would contribute to general stability and repose, have agreed upon the following stipulations to replace the Agreement above-mentioned, such stipulations having the same object as the said Agreement, namely :

(*a*) The consolidation and maintenance of the general peace in the regions of Eastern Asia and of India ;

(*b*) The preservation of the common interests of all Powers in China by insuring the independence and integrity of the Chinese Empire and the principle of equal opportunities for the commerce and industry of all nations in China ;

(*c*) The maintenance of the territorial rights of the High Contracting Parties in the regions of Eastern Asia and of India, and the defense of their special interests in the said regions :—

Article I.

It is agreed that whenever, in the opinion of either Japan or Great Britain, any of the rights and interests referred to in the preamble of this Agreement are in jeopardy, the two Governments will communicate with one another fully and frankly, and will consider in common the measures which should be taken to safeguard those menaced rights or interests.

ARTICLE II.

If by reason of unprovoked attack or aggressive action, wherever arising, on the part of any Power or Powers either High Contracting Party should be involved in war in defense of its territorial rights or special interests mentioned in the preamble of this Agreement, the other Contracting Party will at once come to the assistance of its ally, and will conduct the war in common, and make peace in mutual agreement with it.

ARTICLE III. (Old Art. V.)

The High Contracting Parties agree that neither of them will, without consulting the other, enter into separate arrangements with another Power to the prejudice of the objects described in the preamble of this Agreement.

ARTICLE IV. (Only New Clause.)

Should either High Contracting Party conclude a Treaty of General Arbitration with a third Power, it is agreed that nothing in this Agreement shall entail upon such Contracting Party an obligation to go to war with the Power with whom such Treaty of Arbitration is in force.

ARTICLE V. (Old Art. VII.)

The conditions under which armed assistance shall be afforded by either Power to the other in the circumstances mentioned in the present Agreement, and the means by which such assistance is to be made available, will be arranged by the Naval and Military authorities of the High Contracting Parties, who will from time to time consult one another fully and freely upon all questions of mutual interest.

ARTICLE VI. (Old Art. VIII.)

The present Agreement shall come into effect immediately after the date of its signature, and remain in force for ten years from that date.

In case neither of the High Contracting Parties should have notified twelve months before the expiration of the said ten years the intention of terminating it, it shall remain binding until the expiration of one year from the day on which either of the High Contracting Parties shall have denounced it. But if, when the date fixed for its expiration arrives, either ally is actually engaged in war, the alliance shall, *ipso facto*, continue until peace is concluded.

In faith whereof, the Undersigned, duly authorized by their respective Governments, have signed this Agreement and have affixed thereto their Seals.

Done in duplicate at London, the 13th day of July, 1911.

(L. S.) TAKAAKI KATO,
Ambassador Extraordinary and Plenipotentiary of His Majesty the Emperor of Japan at the Court of St. James.

(L. S.) E. GREY,
His Britannic Majesty's Principal Secretary of State for Foreign Affairs.

The following indicates the best and most intelligent public opinion in Japan.

"The *Japan Times* presents its respectful congratulations to the statesmen of Japan and Great Britain for the achievement of this notable undertaking. We also welcome this fresh evidence of high confidence that all is well and must remain well between America and Japan.

The advocates of peace can rejoice, for great new influences have been born this day in the cities of London, Washington and Tokyo and 'all's well with the world.'"

APPENDIX X.

COUNT TERAUCHI'S POLICY AS GOVERNOR-GENERAL OF CHOSEN.

The following because it may be regarded as an authoritative statement of the policy of the present government of Chosen is reproduced from *The Japan Times*.

It is the substance of an address by Count Terauchi to the provincial Governors of Japan at their recent meeting in Tokyo.—THE EDITOR.

In his capacity of Governor-General of Chosen General Viscount Terauchi instructed the Prefectural Governors of Japan at Friday's session of their conference, to the following effect :—

KOREAN ADMINISTRATIVE SYSTEM.

Since, said the Governor-General, Chosen was annexed on Aug. 29th last year, and the Government-General was established on October 1st, all the administrative organization has been put in order and at the same time, the financial basis has been firmly established by making that department of the Government-General a special account. Administrative improvement had been made, it was true, ever since Japan had established a protectorate over the peninsula ; but mature results had not been reached in the

local industries, public works, sanitation and education, throughout the country. The new Government-General began with improvements of the local administration. A large number of Japanese officials were placed at different centres, and the local executive expenditure had been increased. The local authorities attended to local affairs and finances; but the police department was placed under the control of the Superintendent-General of Police at Seoul, on account of the practical necessity of concentrating the police power. The police and gendarmery were under the direct control of the Governor-General, the local governors in turn having the power to direct police affairs within their respective jurisdictions. The gendarmes and police numbered in all, Japanese as well as Korean, 13,000, that is, at the rate of 1,000 for each administrative district or *dō*.

Industrial Policy.

For the industrial development of Chosen, the Governor-General continued, the authorities viewed the perfection of the means of communication and transportation connections as of vital importance to the prosperity of the peninsula. A fresh public loan of 56,000,000 *yen* was to be devoted to improving 26 lines of roads totalling 567 *ri*, constructing main railway lines and improving the Seoul-Wiju and Seoul-Fusan lines and thus perfecting connections with the South Manchurian Railway. This would make the shortest transcontinental route. Fusan, Chemulpo, Chinnampo, and Phyongyang were to be improved so as to facilitate traffic by land and sea and the exportation of products.

In reference to the encouragement of undertaking, in Chosen, the Governor-General went on to says that the authorities regarded a perfect monetary system as important as a perfect means of communication. With the approval of the Diet, the Bank of Korea, which had been changed into the Bank of Chosen in name, had been made the central organ with an increased issue capacity of 30,000,000 *yen*. The Oriental Delevopment Company, again, while

engaged in colonial business, acted as a medium of monetary circulation for immovables. The company kept up connections with local banks and guilds and worked for the lowering of interest and the supply of capital. Besides these means for industrial development, there were many items in the Budget that were intended for the industrial development of the Peninsula. The most important of these was the distribution of 17,000,000 *yen* out of the 30,000,000 *yen* given given by the Throne to the people, as a fund for restoring such long neglected industries as paper making and sericulture.

Colonial Policy.

The Governor-General continuing said that the immigration of healthy Japanese to Chosen was necessary both in view of the crowded population at home as well as for the development of the peninsula. But, Chosen was primarily an agricultural country, and little space was left unoccupied, so that the immigration of a large number of people, as was the case in Hokkaido, was impracticable in Chosen, yet Japanese could settle in regions where the native population was scanty. Not a few Japanese had gone over to the Peninsula since annexation, entertaining high agricultural expectations. Kurataro Yamamoto and his family of six persons from Kochi and Fukuye Izumi and 53 persons under his leadership from Nagasaki not only failed in their original objects, but were thrown into such straits as to have to be relieved by the authorities. These were only examples of many similar cases. The Governor-General therefore desired that the Governors should exercise their care in connection with this matter. Immigration in parties, as the experiences in the past told was most successfully formed through the Oriental Development Company. That company has now made rules for colonization, and had already settled 632 persons and was canvassing for the immigration of 1,000 more families. The Governors should make themselves familiar with the rules and objects of the

company and give due facility to its annual canvass, while exercising due care.

Other Important Matters.

The Governor-General then called the attention of the Governors to the rumour that Korean Pension Bonds could be bought at low prices, set afloat particularly in Kansai districts. He pointed out that, with his permission, the bonds could be bought at face value by the Bank of Chosen at any time, but those that had been subjected to dishonest manipulation, would not be approved by the Government-General, and consequently such transactions would prove failures.

The Koreans employed on the mainland of Japan had difficulties in the matter of language and customs, and therefore the Governor-General wished special protection for them on the part of the Governors.

Criticisms of delinquency in permitting fishing and mining enterprises in Chosen were unfair, said the Governor-General, because the delay was due to the crowded state of business subsequent to annexation; and he added that the Korean Government-General was now ready to give early attention to applications in these lines.

The Viscount announced then his intention of appointing those experienced in local administration to different local posts as many as 172 in Chosen of the *hannin* rank, and asked the Governors to recommend properly-qualified persons. When, the school system was completed, there would arise a fresh demand for Japanese teachers. In this matter also the Governors' assistance would be welcome.

STATISTICS

OF

CHRISTIAN WORK.

NOTE.—All correspondence relating to the following tables should be addressed to the Rev. H. M. LANDIS, Meiji Gakuin, Shirokane, Tokyo.

STATISTICAL ITEMS FOR

Items. \ Missions, Churches or Societies.	American Board and Kumiai Church	American Baptist Missionary Union.
	1	2
Year when opened	1869	1872
1. Married men missionaries (including those on furlough)	21	24
2. Unmarried men missionaries (including those on furlongh)	2	—
3. Unmarried women missionaries (including those on furlough)...	29	20
4. Total missionaries including wives	73	68
5. Estimated value of mission property, excluding schools and churches, (in yen)	200,000	156,221
6. Native ordained ministers	61	20
7. Native unordained ministers and helpers (men)...	28	36
8. Native Bible-women...	11	26
9. Number of communicants (or full members)..	16,084	3,052
10. Total number of baptized persons not included in No. 9)	—	—
11. Probationers, catechumens, or trial members.	—	—
12. Baptised children, (if not included in Nos. 10 and 11)	791	—
13. Total membership, (including Nos. 10, 11 and 12)	16,875	3,052
14. Adult baptisms during the year	1,704	415
15. Infant „ „	78	—
16. Confirmations on confession of faith	—	—
17. Number of preaching places, other than churches, (i.e. places where preaching is carried on not less than six times a year)...	—	133
18. Organized churches	91	29
19. Churches wholly self-supporting (including payment of pastor's salary)	76	3
20. Churches partly self-supporting	15	26
21. Number of church buildings	—	21
22. Estimated value of churches, land and parsonages, (in yen)	286,147	81,370

MISSIONS IN JAPAN. No. I.

Southern Baptist Convention.	American Christian Convention.	Churches of Christ Mission in Japan.	Christian and Missionary Alliance. *a*	Evangelical Association.	Gen. Evang. Prot. Mission Society.	Hephzibah Faith Mission.
3	4	5	6	7	8	9
1889 *a*	1887	1883	1895	1879	1895	1894
9	4	10	2	3	2	1
1	—	—	—	—	—	—
—	1	10	3	4	—	3
19	9	30	7	10	4	5
13,000	14,500	—	—	13,875	20,000	—
6	8	20	—	17	5	—
7	4	—	5	14	3	9
—	84	10	5	12	3	6
504	781	1,400	132	1,048	292 *b*	230
—	—	—	—	—	—	—
—	—	—	25	93	42	—
—	—	—	—	—	4	—
504	781	1,400	157	1,141	338 *b*	230
58	62	153	49	91	28	—
—	—	—	—	16	—	—
—	—	—	—	—	—	—
11	17	40	—	26	8	—
10	13	14	—	19	6	—
—	1	1	—	—	—	—
10	12	12	—	19	2	—
8	4	13	—	10	3	—
41,000	1,100	31,750	—	17,518	10,000	—

(*a*) Last year's report. (*b*) Report of two years ago.

No.

Items. \ Missions, Churches. or Societies.	American Board and Kumiai Church.	American Baptist Missionary Union.
	1	2
Year when opened	1869	1872
23. Number of Sunday schools	93	171
24. Number of scholars and teachers in same ...	6,851	11,908
25. Number of young people's societies in your churches	—	9
26. Native missionary board? What amount did it collect last year?...	12,233	971
27. Amount raised by Japanese churches for all purposes last year	91,113	7,597
28. Amount expended by or through your mission in aid of Japanese churches or evangelistic work, excluding missionaries' salaries and expenses	—	40,000
29. Boys' schools (boarding)	1	1
30. Students in same, (total)	747	89
31. Girls' schools (boarding)	5	4
32. Students in same, (total)	738	250
33. Day schools including kindergartens	8	8
34. Students in same, (total)	370	373
35. Theological schools	1	1
36. Students in same, (total)	61	21
37. Bible-women training school	1	1
38. Students in same, (total)	19	14
39. Total number to present time of graduates from theological schools	210	37
40. Number of same still in service	140	32
41. Estimated value of school property in yen ...	*a* 250,000	222,100
42. Number of publishing houses...		
43. Volumes published in current year		
44. Number of pages		
45. Estimated value of publishing plant in yen...		
46. Orphanages and homes		
47. Inmates in same...		
48. Hospitals and dispensaries		
49. In-patients treated		
50. Out-patients treated		
51. Industrial establishments		
52. Total inmates in same		

(*a*) Last year's report.

I. (*Continued.*)

Southern Baptist Convention.	American Christian Convention.	Churches of Christ Mission in Japan.	Christian and Missionary Alliance. *a*	Evangelical Association.	Gen. Evang. Prot. Mission Society.	Hephzibah Faith Mission.
3	4	5	6	7	8	9
1889 *a*	1887	1883	1895	1879	1895	1894
15	31	55	—	48	11	22
800	2,346	3,250	—	2,491	383	1,500
—	7	2	—	6	4	—
—	26	Yes.	—	241	—	—
2,050	1,511	1,326	—	2,311	491	200
88,998	6,000	30,000	—	21,754	6,000	2,307
—	—	1	—	—	—	—
—	—	120	—	—	—	—
—	1	1	—	—	—	—
—	25	50	—	—	—	—
—	—	5	—	—	1	—
—	—	470	—	—	—	—
1	1	1	—	1	—	—
15	5	11	—	7	—	—
—	—	1	—	21	—	—
—	—	8	—	14	—	—
—	—	17	—	—	9	—
—	—	10	—	—	7	—
—	2,200	132,900	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—
—	—	3	—	—	—	—
—	—	22	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—

(*a*) Last year's report.

No.

Items. \ Missions, Churches or Societies.	Evangelical Lutheran Mission.	Finnish Lutheran Gospel Association in Japan. a
	10	11
Year when opened		1905
1. Married men missionaries (including those on furlough)	6	
2. Unmarried men missionaries (including those on furlough)	1	3
3. Unmarried women missionaries (including those on furlough)...	—	—
4. Total missionaries including wives	13	3
5. Estimated value of mission property, excluding schools and churches, (in yen)	20,000	9
6. Native ordained ministers	3	5,000
7. Native unordained ministers and helpers (men)	4	—
8. Native Bible-women...	2	1
9. Number of communicants (or full members)..	272	1
10. Total number of baptized persons not included in No. 9)	—	18
11. Probationers, catechumens, or trial members.	62	5
12. Baptised children, (if not included in Nos. 10 and 11)	—	1
13. Total membership, (including Nos. 10, 11 and 12)	334	1
14. Adult baptisms during the year	46	19
15. Infant „ „	11	7
16. Confirmations on confession of faith	1	—
17. Number of preaching places, other than churches, (i.e. places where preaching is carried on not less than six times a year)...	7	2
18. Organized churches	—	1
19. Churches wholly self-supporting (including payment of pastor's salary)	—	—
20. Churches partly self-supporting	5	—
21. Number of church buildings	2	—
22. Estimated value of churches, land and parsonages, (in yen)	7,000	700

(a) Last year's report.

II.

Japan Methodist Church.	Methodist Protestant Church.	Japan Methodist Mission (Free).	Nihon Kirisuto Kyokwai.	Nippon Seikokwai.	Oriental Missionary Society.	Salvation Army.
12	13	14	15	16	17	18
	1880	1895	1859	1859	1901	1895
46	6	5	56	55	3	7
1	—	—	3	26	1	—
80	8	2	56	105	2	5
173	20	12	171	271	9	19
477,400	30,000	12,450	380,000	—	—	—
130	14	7	134	76	12 *c*	106
81	11	10	160	138	40	—
55	8	16	134	72	20	—
10,270	1,125	598	18,460	8,179	—	—
(?)	190	254	—	7,135	—	—
1,838	65	254	—	881	—	—
892	—	—	2,217	—	—	—
13,000	1,380	852	20,677	15,314	—	—
1,343	173	121	1,940	1,417	—	—
790	31	—	—	—	—	—
1,914	—	—	—	876	—	—
100 (?)	38	17	168 +	131	60	45
91	16	3 *b*	190	—	30 *d*	43
19	—	—	65	—	—	—
72	16	3	125	—	30	—
91	10	1	—	102	—	—
371,919	25,000	23,000	438,359	—	—	—

(*b*) Also 47 organized preaching places. (*c*) Officers. (*d*) Corps.

No.

Items. \ Missions, Churches or Societies.	Evangelical Lutheran Mission.	Finnish Lutheran Gospel Association in Japan. a
	10	11
Year when opened		1905
23. Number of Sunday schools	10	7
24. Number of scholars and teachers in same ...	650	404
25. Number of young people's societies in your churches	2	—
26. Native missionary board? What amount did it collect last year?...	—	—
27. Amount raised by Japanese churches for all purposes last year	474	—
28. Amount expended by or through your mission in aid of Japanese churches or evangelistic work, excluding missionaries' salaries and expenses	—	1,500
29. Boys' schools (boarding)	1	—
30. Students in same, (total)	120	—
31. Girls' schools (boarding)	—	—
32. Students in same, (total)	—	—
33. Day schools including kindergartens	2	—
34. Students in same, (total)	60	—
35. Theological schools	1	—
36. Students in same, (total)	8	—
37. Bible-women training schools...	—	—
38. Students in same, (total)	—	—
39. Total number to present time of graduates from theological schools	1	—
40. Number of same still in service	1	—
41. Estimated value of school property in yen ...	100,000	—
42. Number of publishing houses...	—	—
43. Volumes published in current year	—	—
44. Number of pages	—	—
45. Estimated value of publishing plant in yen...	—	—
46. Orphanages and homes	—	—
47. Inmates in same...	—	—
48. Hospitals and dispensaries	—	—
49. In-patients treated	—	—
50. Out-patients treated	—	—
51. Industrial establishments	—	—
52. Total inmates in same	—	—

(a) Last year's report.

II. (*Continued.*)

Japan Methodist Church.	Methodist Protestant Church.	Japan Methodist Mission (Free).	Nihon Kirisuto Kyokwai.	Nippon Seikokwai.	Oriental Missionary Society.	Salvation Army.
12	13	14	15	16	17	18
	1880	1895	1859	1859	1901	1895
317	45	19	347+	295	50	43
25,616	2,671	677	16,634+	16,549	—	—
47	—	—	—	—	—	—
1,674	—	—	14,690	—	Yes	—
65,621	3,160	1,178	100,924	41,818	—	—
100,183	50,000	9,422	101,379	—	40,000	—
3	1	—	3	—	—	—
1,475	350	—	858	15	—	—
12	1	—	12	443	—	—
1,777	250	—	1,287	—	—	—
37	4	—	14	13	—	—
2,428	475	—	969	2,021	—	—
2	—	1	*a* 5	4	1	*d* 1
61	—	15	*a* 96	39	35	*d* 27
3	—	—	4	4	—	—
57	—	—	65	54	—	—
140+	—	—	345	(?)	150	—
98+	—	—	271	(?)	Nearly all	—
1,552,544	75,000	3,170	863,000	(?)	—	—
1	—	—	1	—	—	—
1,037,074	—	—	56,300	—	—	*e*
50,041,017	—	—	1,258,800	—	*c*	—
100,000	—	—	8,000	—	—	—
5	—	—	—	5	—	*f* 2
183	—	—	—	*b* 329	—	50
1	—	—	—	5	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—
2	—	—	—	—	—	4
20	—	—	—	—	—	—

(*a*) Includes Shingakusha with about 30 students. (*b*) Last year's report. (*c*) Several millions. (*d*) Officers' training school. (*e*) "52 Articles" by Gen. Booth, "Common People's Gospel," and 40,000 tracts, "War Cry," bimonthly and 9,000 per issue. (*f*) Rescue homes.

No.

Items. \ Missions, Churches or Societies.	Seventh Day Adventists.	Society of Friends.
	19	20
Year when opened	1896	1885
1. Married men missionaries (including those on furlough)	6	3
2. Unmarried men missionaries (including those on furlough)	—	—
3. Unmarried women missionaries (including those on furlough)...	1	4
4. Total missionaries including wives	13	10
5. Estimated value of mission property, excluding schools and churches, (in yen)	9,000	55,000
6. Native ordained ministers	2	—
7. Native unordained ministers and helpers (men)...	20	7
8. Native Bible-women...	4	5
9. Number of communicants (or full members)..	180	76
10. Total number of baptized persons not included No. 9)	—	—
11. Probationers, catechumens, or trial members.	—	611
12. Baptised children, (if not included in Nos. 10 and 11)	—	—
13. Total membership, (including Nos. 10, 11 and 12)	180	687
14. Adult baptisms during the year	49	—
15. Infant „ „	—	—
16. Confirmations on confession of faith	—	38
17. Number of preaching places, other than churches, (i.e. places where preaching is carried on not less than six times a year) ...	5	11
18. Organized churches	5	—
19. Churches wholly self-supporting (including payment of pastor's salary)	—	—
20. Churches partly self-supporting	5	—
21. Number of church buildings	2	1
22. Estimated value of churches, land and parsonages, (in yen)	3,000	5,470

III.

Scandinavian Japan Alliance.	United Brethren in Christ.	Nippon Dojin Kirisuto Kyokwai (Universalist.)	Nazarene Church of Japan.	Apostolic Faith Movement. *a*	Churches of Christ Independent. *b*	Totals for Protestant Churches.
21	22	23	24	25	26	27
1891	1895	1890	1910	1907		
3	3	2	2	3	4	289
—	—	—	—	1	—	36
1	—	2	2	2	1	344
7	6	6	6	9	9	958
—	21,490	8 000	—	1,000	7,600	1,444,536
5	12	6	1	1	1	547
9	3	2	—	3	6	601
3	4	—	—	1	2	484
—	590	276	—	100	250	63,915
—	—	—	—	50	300	—
—	—	9	—	—	—	—
—	15	11	—	—	—	—
453	605	296	—	150	550	78,875
29	161	28	—	—	45	7,919
—	—	5	—	—	—	931 +
—	—	1	—	—	—	—
12	6	1	—	4	5	847 +
5	13	4	—	—	3	586 +
—	—	—	—	—	8	173
—	12	4	—	—	1	318
8	6	21	—	—	4	307
10,000	30,900	10,200	—	—	19,500	1,394,433

(*a*) Evan. services and S. school, many children attended, some becoming Christians. No record of baptisms among children; no church buildings. No publishing plant, but do considerable publishing. Opened new station in 1911 in Ibaraki-ken and also in Azabu, Tokyo.

(*b*) Based partly on last year's report.

No.

Items. \ Missions, Churches or Societies.	Seventh Day Adventists.	Society of Friends.
	19	20
Year when opened	1896	1885
23. Number of Sunday schools	8	23
24. Number of scholars and teachers in same ...	300	2,124
25. Number of young people's societies in your churches	2	4
26. Native missionary board? What amount did it collect last year?...	—	—
27. Amount raised by Japanese churches for all purposes last year	—	494
28. Amount expended by or through your mission in aid of Japanese churches or evangelistic work, excluding missionaries' salaries and expenses	—	4,160
29. Boys' schools (boarding)	1	—
30. Students in same, (total)	26	—
31. Girls' schools (boarding)	—	1
32. Students in same, (total)	—	109
33. Day schools including kindergartens	—	—
34. Students in same, (total)	—	—
35. Theological schools	—	—
36. Students in same, (total)	—	—
37. Bible-women training schools...	—	—
38. Students in same, (total)	—	—
39. Total number to present time of graduates from theological schools	—	—
40. Number of same still in service	—	—
41. Estimated value of school property in yen ...	—	50,105
42. Number of publishing houses...	1,500 bks 55,000 tr'ts	—
43. Volumes published in current year		—
44. Number of pages	1,800,000	—
45. Estimated value of publishing plant in yen...	2,000	—
46. Orphanages and homes	—	—
47. Inmates in same...	—	—
48. Hospitals and dispensaries	1	a 1
49. In-patients treated	(?)	—
50. Out-patients treated	(?)	2,000
51. Industrial establishments	—	—
52. Total inmates in same	—	—

(a) Open 6 months only at Mita, 30 Koun-cho, Tokyo. Also Akasaka Hospital under Dr. Whitney, with 297 in-patients and 1,735 out-patients opened in 1886, and appraised at 20,000 yen. Also Railway Mission under care of Miss Gillett.

III. (*Continued.*)

Scandinavian Japan Alliance.	United Brethren in Christ.	Nippon Dojin Kirisuto Kyokwai (Universalist).	Nazarene Church of Japan	Apostolic Faith Movement.	Churches of Christ Independent.	Totals for Protestant Churches.
21	22	23	24	25	26	27
1891	1896	1809	1910	1907		
13	17	6	4	2	7	1,659
400	1,092	458	150	120	387	97,760
1	5	—	1	1	3	94+
—	—	—	—	—	—	29,835
—	1,760	157	—	—	—	300,367
4,500	12,280	4,616	—	1,000	—	545,918
—	—	—	—	—	1	*b* 14
—	—	—	—	—	30	3,858
—	—	—	—	—	—	51
—	—	—	—	—	—	4,786
—	—	2	—	1	1	96
—	—	83	—	20	50	7,319
—	—	—	—	—	—	21
—	3	—	—	—	—	404
—	—	—	—	—	—	35
—	—	—	—	—	—	231
—	10	10	—	—	—	905+
—	10	2	—	—	—	712+
—	—	—	—	—	11,400	3,262,419
—	—	—	—	—	—	3
—	—	100,000	—	—	—	1,110,374
—	—	5,100,000	—	—	—	58,199,817+
—	—	—	—	—	—	110,000
—	—	1	—	—	—	16
—	—	17	—	—	—	509
—	—	—	—	—	—	8
—	—	—	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	7
—	—	—	—	—	—	80+

(*b*) Does not include St. Paul's College with 700 students, nor Momoyama Gakko, with about the same number of students.

No.

Items. \ Missions, Churches or Societies.		Y.M.C.A. Japanese. 28	Y.M.C.A. Korean and Chinese. 29
Year when opened		1890	1906
1. Married men missionaries (including those on furlough)		7	2
2. Unmarried men missionaries (including those on furlough)		—	2
3. Unmarried women missionaries (including those on furlough)		—	—
4. Total missionaries including wives		14	6
5. Estimated value of mission property, excluding schools and churches, (in yen)		35,000	15,000
6. Native ordained ministers		—	—
7. Native unordained ministers and helpers (men)...	*a*	12	7
8. Native Bible-women...		—	—
9. Number of communicants (or full members)..		—	—
10. Total number of baptized persons not included in No. 9)		—	—
11. Probationers, catechumens, or trial members.		—	—
12. Baptised children, (if not included in Nos. 10 and 11)...		—	—
13. Total membership, (including Nos. 10, 11 and 12)		6,475	225
14. Adult baptisms during the year		—	—
15. Infant „ „		—	—
16. Confirmations on confession of faith		—	—
17. Number of preaching places, other than churches, (i.e. places, where preaching is carried on not less than six times a year)...		—	—
18. Organized churches	*b*	72	—
19. Churches wholly self-supporting (including payment of pastor's salary)		—	—
20. Churches partly self-supporting	*c*	66	—
21. Number of church buildings	*d*	23	—
22. Estimated value of churches, land and parsonages, (in yen)	*e*	563,000	—

(*a*) Japanese Secretaries, Y.M.C.A. (*b*.) Assoc., City 12, Student 59, Railway 1. (*c*.) Assoc., City 7, Student 59. (*d*.) Assoc. buildings. City 8, Student 15. (*e*.) Y.M. C.A. buildings. (29) See special supplementary statistics pp. 308-14.

IV.

The National Committee of Y.W.C.A. in Japan. *a*	Woman's Christian Temperance Union.	Seamen's Mission Yokohama only.	Bible Societies, American, Yokohama, British, Kobe.	Japan Book and Tract Society.	Total.	Tenshu Kyokwai (Catholic Church.) *c*
30	31	32	33	34	35	36
1904	1888	1873	1874			1844
—	—	1	3	1	14	—
—	—	—	—	—	2	155
4	1	—	—	—	5	164
4	1	2	6	2	35	319
27,187	—	—	—	—	—	—
—	—	—	—	—	—	34
—	—	—	—	—	19	138
1,500 *b*	3,500	—	—	—	5,000	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—
1,500	3,500	—	—	—	10,700	64,118
—	—	—	—	—	—	1,841
—	—	—	—	—	—	2,037
—	—	—	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	150
—	—	—	—	—	—	176
—	—	—	—	—	—	—

(*a*) Summer conference annually with 150 average attendance, 15 student Y.W.C.A. organizations, 5 city Y.W.C.A. organizations. (*b*) Total membership, Loyal Temp. Legions 56, with 6,000 membership, Y.W.C. Temp. Union 20, with 600 members. W.C.T.U. 78 with 3,500 members. (*c*) Last year's report.

Items.	Missions, Churches or Societies.	Y.M.C.A. Japanese.	Y.M.C.A. Korean and Chinese.
	No.	28	29
Year when opened		1890	1906
23. Number of Sunday schools		—	—
24. Number of scholars and teachers in same ...		—	—
25. Number of young people's societies in your churches		—	—
26. Native missionary board? What amount did it collect last year?...		—	—
27. Amount raised by Japanese churches for all purposes last year		*a* 34,000	—
28. Amount expended by or through your mission in aid of Japanese churches or evangelistic work, excluding missionaries' salaries and expenses		*a* 7,000	—
29. Boys' schools (boarding)		—	—
30. Students in same, (total)		—	—
31. Girls' schools (boarding)...		—	—
32. Students in same, (total)		—	—
33. Day schools including kindergartens		—	—
34. Students in same, (total)		—	—
35. Theological schools		—	—
36. Students in same, (total)		—	—
37. Bible-women training schools...		—	—
38. Students in same, (total)		—	—
39. Total number to present time of graduates from theological schools		—	—
40. Number of same still in service		—	—
41. Estimated value of school property in yen ...		—	—
42. Number of publishing houses...		—	—
43. Volumes published in current year		—	—
44. Number of pages		—	—
45. Estimated value of publishing plant in yen...		—	—
46. Orphanages and homes		*b* 17	—
47. Inmates in same...		266	—
48. Hospitals and dispensari s		—	—
49. In-patients treated		—	—
50. Out-patients treated		—	—
51. Industrial establishments		—	—
52. Total inmates in same		—	—

(*a*) Y.M.C.A. (*b*) Hostels.

IY. (*Continued.*)

	The National Committee of Y.W.C.A. in Japan.	Woman's Christian Temperance Union.	Seamen's Mission Yokohama only.	Bible Societies, American, Yokonama, British, Kobe.	Japan Book and Tract Society.	Total.	Tenshu Kyokwai (Catholic Church). a
	30	31	32	33	34	35	36
	1904	1888	1873	1874			1844
							4
							1,795
							18
							2,295
							3
							219
							4
							25
				b 1			
				289,325	c 1,393,100		
					— 11,866,200		
							18
							136
							19
							297
							45,999
							15
							555
	Yes						
	45						
	33						

(*a*) Last year's report.
(*b*) Report for British section only.
(*c*) Japanese Books 4,500. Tracts ordered by others 41,000.
" Tracts 1,244,000. English circulars 1,600.
Hymn books 10,000
Leaflets 92,000 Total 1,393,100

No.

Partial Statistics of Three Bodies of Co-operating Missions. / Items.	Russian Ecclesiastical Mission.	Totals.
	37	38
Year when opened	1870	
1. Married men missionaries (including those on furlough)	—	—
2. Unmarried men missionaries (including those on furlough)	2	—
3. Unmarried women missionaries (including those on furlough)...	—	—
4. Total missionaries including wives	2	—
5. Estimated value of mission property, excluding schools and churches, (in yen)	—	—
6. Native ordained ministers	39	—
7. Native unordained ministers and helpers (men)...	117	—
8. Native Bible-women...	—	—
9. Number of communicants (or full members)..	—	—
10. Total number of baptized persons not included in No. 9)	32,246	—
11. Probationers, catechumens, or trial members.	—	—
12. Baptised children, (if not included in Nos. 10 and 11)...	—	—
13. Total membership, (including Nos. 10, 11 and 12)	—	—
14. Adult baptisms during the year	998	—
15. Infant „ „		—
16. Confirmations on confession of faith	—	—
17. Number of preaching places, other than churches, (i.e. places where preaching is carried on not less than six times a year)...	265	—
18. Organized churches		—
19. Churches wholly self-supporting (including payment of pastor's salary)	—	—
20. Churches partly self-supporting	78	—
21. Number of church buildings	174	—
22. Estimated value of churches, land and parsonages, (in yen)	93,744	—

V.

Missions among Formosan Chinese and Aborigines.			Partial Statistics of Bodies Co-operating with the Nihon Kirisuto Kyokwai.			
Canadian Presb. Mission North Formosa.	Presb. Church of England S. Formosa.	Totals.	Presb. Church in U. S. A. (North).	Presb. Church in U.S.A. (South).	Ref. Church of Am. (Dutch).	Ref. Church in U.S.A. (German).
39	40	41	42	43	44	45
1872	1865		1859	1885	1859	1879
4	5	9	24	12	8	12
—	3	3	—	—	3	—
4	5	9	26	9	9	6
12	18	30	74	33	28	30
70,000	*a* 75,000	145,000	210,000	30,000	40,000	40,000
4	4	8	16	10	13	15
54	56	110	49	24	15	20
4	2	6	34	8	9	30
2,064	*a* 3,445	5,509	—	—	—	2,205
901	*a* 194	1,094	—	—	—	—
2,000	*a* 1,000	3,000	—	—	—	—
—	*a* 2,901	—	—	—	—	—
4,965	*a* 6,539	11,504	—	—	—	2,382
84	*a* 211	295	—	184	—	192
91	*a* 221	311	—	—	—	4
43	*a* 34	77	—	—	—	256
51	94	145	117+	54	—	37
15	*a* 50	65	—	—	—	32
8	46	54	—	7	—	3
46	48	94	—	—	—	27
45	*a* 93	158	—	10	14	—
41,000	*a* 65,000	106,000	—	—	—	—

(*a*) Last year's report.

Partial Statistics of Three Bodies of Co-operating Missions. Items.		No. Russian Ecclesiastical Mission.		Totals.
		37		38
Year when opened		1870		
23. Number of Sunday schools		—		—
24. Number of scholars and teachers in same ...		1,403		—
25. Number of young people's societies in your churches		—		—
26. Native missionary board? What amount did it collect last year?...		—		—
27. Amount raised by Japanese churches for all purposes last year		12,426		—
28. Amount expended by or through your mission in aid of Japanese churches or evangelistic work, excluding missionaries' salaries and expenses		46,396		—
29. Boys' schools (boarding)		1		—
30. Students in same, (total)		67		—
31. Girls' schools (boarding)...		2		—
32. Students in same, (total)		76		—
33. Day schools including kindergartens		—		—
34. Students in same, (total)		—		—
35. Theological schools		—		—
36. Students in same, (total)		—		—
37. Bible-women training schools...		—		—
38. Students in same, (total)		—		—
39. Total number to present time of graduates from theological schools		—		—
40. Number of same still in service		—		—
41. Estimated value of school property in yen...		—		—
42. Number of publishing houses...		—		—
43. Volumes published in current year	*a*	18		—
44. Number of pages		—		—
45. Estimated value of publishing plant in yen...		—		—
46. Orphanages and homes		—		—
47. Inmates in same...		—		—
48. Hospitals and dispensaries		—		—
49. In-patients treated		—		—
50. Out-patients treated		—		—
51. Industrial establishments...		—		—
52. Total inmates in same		—		—

(*a*) Separate books and tracts.

V. (*Continued.*)

Missions among Formosan Chinese and Aborigines.			Partial Statistics of Bodies Co-operating with the Nihon Kirisuto Kyokwai.			
Canadian Presb. Mission North Formosa.	Presb. Church of England S. Formosa.	Totals.	Presb. Church in U.S.A. (North).	Presb. Church in U.S.A. (South).	Ref. Church of Am. (Dutch).	Ref. Church in U.S.A. (German).
39	40	41	42	43	44	45
1872	1865		1859	4885	1859	1879
55	10	65	153	44	57	56
70	*a* 1,000	1,070	8,028	1,827	2,002	3,111
—	1	—	—	—	—	—
251	*a* 494	645	—	—	—	493
6,307	*a* 13,300	19,607	—	10,630	—	4,684
39,500	*a* 7,500	47,000	48,062	*a* 12,000	19,373	16,000
—	1	—	½	—	1½	1
—	70	—	157	—	362	339
1	1	2	6	2	2	1
44	60	104	708	63	320	126
—	*a* 10	—	13	1	—	—
—	*a* 300	—	949	20	—	—
1	1	2	1½	1	½	1
23	20	43	30	18	16	12
1	1	2	1	—	1	1
14	8	22	13	—	13	5
a 125	*a* 84	209	118	8	135	60
50	*a* 53	103	100	8	99	40
15,000	*a* 30,000	45,000	250,000	33,000	320,000	200,000
—	1	—	—	—	—	1
—	?	—	—	—	—	*a* 56,300
—	*a* 280,000	—	—	—	—	*a* 1,258,800
—	*a* 3,000	—	—	—	—	*a* 8,000
1	—	—	—	—	—	—
429	—	—	—	—	—	—
4,900	2	3	—	—	—	—
—	2,314	2,743	—	—	—	—
—	5,195	10,095	—	—	—	—
—	—	—	—	—	—	1
—	—	—	—	—	—	*a* 60

(*a.*) Last year's report.

No.

Items. \ Missions, Churches or Societies.	Partial Statistics of Bodies Co-operating with the Nihon Kirisuto Kyokwai.	
	W. U. M. S. 46	Totals (See also No. 15) N. K. K. 47
Year when opened	1871	
1. Married men missionaries (including those on furlough)	—	56
2. Unmarried men missionaries (including those on furlough)	—	3
3. Unmarried women missionaries (including those on furlough)	6	56
4. Total missionaries including wives	6	171
5. Estimated value of mission property, excluding schools and churches, (in yen)	60,000	380,000
6. Native ordained ministers	—	54
7. Native unordained ministers and helpers (men)	—	118
8. Native Bible-women...	52	134
9. Number of communicants (or full members)..	—	—
10. Total number of baptized persons not included in No. 9)	—	—
11. Probationers, catechumens, or trial members.	—	—
12. Baptised children, (if not included in Nos. 10 and 11)	—	—
13. Total membership, (including Nos. 10, 11 and 12)	—	—
14. Adult baptisms during the year	28	—
15. Infant „ „	—	—
16. Confirmations on confession of faith	33	—
17. Number of preaching places, other than churches, (i.e. places where preaching is carried on not less than six times a year)...	8	216+
18. Organized churches	—	—
19. Churches wholly self-supporting (including payment of pastor's salary)	—	—
20. Churches partly self-supporting	—	—
21. Number of church buildings	—	—
22. Estimated value of churches, land and parsonages, (in yen)	—	—

VI.

Bodies Co-operating with the Japan Methodist Church.				C.M.S. Co-operating with N.S.K. along with other Epis. Bodies.			
Am. Meth. Episc. (North).	Am. Meth. Episc. (South).	Methodist Church of Canada.	Total.	C. M. S. of Kiushu.	C. M. S. of Hokkaido.	C. M. S. of Central Japan.	Totals.
48	49	50	51	52	53	54	55
1873	1886	1873		1869	1874	1873	
18	16	12	46	4	4	15	23
1	—	—	1	1	—	—	1
41	11	28	80	9	10	31	50
78	43	52	173	18	18	62	97
248,100	104,300	125,000	477,400	—	22,000	—	—
130	—	—	130	6	3	14	23
81	—	10	81	14	21	37	72
(?) 21	18	16	55	8	9	26	43
10,210	—	—	10,270	463	690	1,420	2,573
—	—	—	?	526	2,176	2,962	1,064
1,838	—	—	1,838	110	117	245	472
892	—	—	892	—	—	—	—
13,000	—	—	13,000	—	2,673	3,207	—
1,343	—	—	1,343	47	46	236	229
790	—	—	790	43	33	81	167
1,914	—	—	1,914	—	93	—	—
(?) 100	—	15	(?) 100	15	18	18	51
91	—	—	91	3	7	29	39
—	—	—	19	—	6	3	—
—	—	—	72	4	8	26	38
—	16	—	91	5	13	17	35
—	116,149	—	371,919	80,000	—	—	—

No.

Items. \ Missions, Churches or Societies.	Partial Statistics of Bodies Co-operating with the Nihon Kirisuto Kyokwai.	
	W.U.M.S. 46	Totals (See also No. 15) N. K. K. 47
Year when opened	1873	1786
23. Number of Sunday schools	39	347
24. Number of scholars and teachers in same ...	1,666	16,634
25. Number of young people's societies in your churches	—	—
26. Native missionary board? What amount did it collect last year?...	—	—
27. Amount raised by Japanese churches for all purposes last year	—	—
28. Amount expended by or through your mission in aid of Japanese churches or evangelistic work, excluding missionaries' salaries and expenses	5,943	101,379
29. Boys' schools (boarding)	—	3
30. Students in same, (total)	—	858
31. Girls' schools (boarding)	1	12
32. Students in same, (total)	70	1,287
33. Day schools including kindergartens	—	14
34. Students in same, (total)	—	969
35. Theological schools	—	4
36. Students in same, (total)	—	66
37. Bible-women training schools...	1	4
38. Students in same, (total)	34	65
39. Total number to present time of graduates from theological schools	*a* 50	321
40. Number of same still in service	27	247
41. Estimated value of school property in yen ...	60,000	863,000
42. Number of publishing houses...	—	1
43. Volumes published in current year	—	56,300
44. Number of pages	—	1,258,800
45. Estimated value of publishing plant in yen...	—	8,000
46. Orphanages and homes	—	—
47. Inmates in same...	—	—
48. Hospitals and dispensaries	—	—
49. In-patients treated	—	—
50. Out-patients treated	—	—
51. Industrial establishments	—	1
52. Total inmates in same	—	60

(*a*) Women.

YI. (*Continued.*)

Bodies Co-operating with the Japan Methodist Church.				C.M.S. Co-operating with N.S.K. along with other Epis. Bodies.			
Am. Meth. Episc. (North).	Am. Meth. Episc. (South).	Methodist Church of Canada.	Totals.	C. M. S. of Kiushu.	C. M. S. of Hokkaido.	C. M. S. of Central Japan.	Totals.
48	49	50	51	52	53	54	55
1873	1886	1873		1869	1874	1873	
—	—	—	317	46	31	67	144
—	—	—	25,616	2,321	2,648	3,762	8,731
—	—	—	47	—	—	—	—
—	—	—	1,674	130	—	—	—
—	—	—	65,621	1,732	2,521	9,000	13,253
55,975	20,208	*a* 24,000	100,183	18,577	—	—	—
2	½	½	3	—	—	1	—
1,083	196	196	1,475	—	—	444	—
8	1	3	12	—	—	1	—
895	447	435	1,777	—	—	168	—
17	*b* 4	16	37	—	—	3	—
1,592	*b* 210	626	2,428	—	—	130	—
1	½	½	2	—	—	1	—
31	15	15	61	—	—	18	—
2	1	?	3	—	—	1	—
48	14	?	57	—	—	12	—
100	40	?	140+	—	—	—	—
66	32	?	98+	—	—	—	—
1,236,000	316,544	60,000	1,552,544	—	—	—	—
1	—	—	1	—	—	—	—
1,037,074	—	—	1,037,074	—	—	—	—
50,041,017	—	—	50,041,017	—	—	—	—
100,000	—	—	*b* 100,000	—	—	—	—
1	—	4	5	—	—	—	—
23	—	160	*c* 183	—	—	—	—
1	—	—	1	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	2	2	—	—	—	—
—	—	20	20	—	—	—	—

(*a*) Last year's report.

(*b*) Also Palmore Institute (night School for boys) with enrollment of 483 and regular attendance of 160.

(*c*) Included in No. 5 above.

DIRECTORY.

N.B.—All communications referring to the Directory should be addressed to the Rev. D. S. Spencer, D.D., Kyobunkwan, Ginza, Kyobashi, Tokyo.

MISSIONARY DIRECTORY:—1911.

ABBREVIATIONS:—*With names of Secretaries on the field.*

JAPAN

1.—A. B. C. —American Board of Commissioners for Foreign Missions, Otis Cary.
2.—A.B.F.M.S.—American Baptist Foreign Missionary Society, R. A. Thomson, F. R. G. S., Kobe.
3.—A. C. C. —American Christian Convention, C. P. Garman.
4.— B. S. —Bible Societies.
(A. B. S.)—American Bible Society, H. Loomis.
(B. B. S.) {—British and Foreign Bible Society} {—National Bible Society, Scotland} F. Parott.
5.— Cath. —Roman Catholic Church, F. Evrard.
6.— C. C. —Churches of Christ (Disciples), Miss Mary M. Rioch.
7.— C. of E. —Church of England (C.M.S., M.S.C.C., S.P.G. C.W.W.)
South Tokyo Diocese, A.F. King.
Osaka Diocese, Bishop Foss.
Hokkaido Diocese, D. M. Lang.
Kyushu Diocese.
8.— C. M. A. —Christian and Missionary Alliance, K. Aurell.
9.— C. M. S. —Church Missionary Society.
Hokkaiko Mission, D.M. Lang.
Central Japan Mission, H.S. Hamilton.
Kyushu Mission, J. Hind.
10.— E. A. —Evangelical Association, Paul S. Mayer.
11.— E. C. —Episcopal Church, U.S.A.
North Tokyo and Kyoto Diocese, Bishop McKim.
12.— F. M. —Free Methodist Church, S.E. Cooper.
13.— G. E. M.—German Evangelical Missionary Society, (German and Swiss), P.E. Schiller.
14.— H. F. —Hephzibah Faith Mission, F.L. Smelser.
15.— Ind. —Independent of Mission Boards.

16.— J. E. B.—Japan Evangelistic Band.
17.— J. B. T. S.—Japan Book and Tract Society, Geo. Braithwaite.
18.— Luth. (A.)—Evangelical Lutheran Missions, including (1) Evangelical Lutheran Church, United Synod, South (U.S.A.); (2) United Danish Evangelical Lutheran Church of America; (3) General Council (U.S.A.) C. K. Lippard.
(B.)—Finnish Lutheran Gospel Association of Finland, D. Minkkinen.
19.— M. C. C. —Methodist Church of Canada, D. R. McKenzie. Woman's Missionary Society, Miss M. A. Robertson.
20.— M. E. C. —Methodist Episcopal Church, East Japan Mission. G. F. Draper. West Japan Mission, F. H. Smith.
21.— M. E. S.—Methodist Episcopal Church, South, C. B. Moseley.
22.— M. P. —Methodist Protestant Church, E.H. Van Dyke.
23.— M.S.C.C. —Missionary Society of the Church of England in Canada, C.H. Shortt.
24.— N. K. K. —Nippon Kirisuto Kyokwai; (C.P.M.,P.M. P.M.S., R.A.C., R.C.F.S., W.U.M.).
25.— N. S. K. —Nippon Sei Kokwai (C. of E., E.C.).
26.— O. M. S. —Oriental Missionary Society, C.E. Cowman.
27.— P. M. —Presbyterian Church in the United States of America.
East Japan Mission, A.K. Reischauer.
West Japan Mission, J.G. Dunlop.
28.— P. M. S. —Presbyterian Church, U.S.A., South, S. M. Erickson.
29.— R. C. S. —Reformed Churches in America, (Dutch).
North Japan Mission, E.R. Miller.
South Japan Mission, Albertus Pieters.
30.— R.C.U.S. —Reformed Church in the U.S., (German) J. F. Steiner.
31.— R. O. C. —Russian Orthodox Christian Church, (Greek) Bishop Nicolai.
32.— S. A. —Salvation Army.
33.— S. B. C. —Southern Baptist Convention, J.H. Rowe.
34.— S. D. A. —Seventh Day Adventists, H.F. Benson.
35.— S. F. —Society of Friends, Gurney Binford.
36.— S. J. A. —Scandinavian Japan Alliance, Joel Anderson.
37.— S. M. —Seamen's Missions.
Seamen's Mission, Yokohama, W. T. Austen.

Christian Endeavor Home for Seamen, Nagasaki, W.J. Damson.
38.— S. P. G. —Society for the Propagation of the Gospel, S. Tokyo, A.F. King.
39.— U. B. C. —United Brethren in Christ, B.F. Shively.
40.— Univ. —Universalist Mission, N.L. Lobdell.
41.— W.C.T.U. —World's Woman's Christian Temperance Union, Miss Ruth F. Davis.
42.— W. U. M. —Woman's Union Mission, Miss Florence Wells.
43.— Y.M.C.A. —Young Men's Christian Association, (American International Committee), G.M. Fisher.
44.— Y.W.C.A. —Young Women's Christian Association, (World's Committee), Miss Margaret L. Matthew.
45.— A. L. —Apostolic Light, M. L. Ryan.
46.— N. C. —Nazarene Church, J. W. Thompson.

FORMOSA.

47.— C. P. —Canadian Presbyterian, Milton Jack.
48.— E. P. —English Presbyterian, Wm. Campbell.

KOREA.

A. P. —Australian Presbyterian Church.
B. —Baptist Mission.
B. E. N. —Baptist Evangelical Mission.
C. P. —Canadian Presbyterian Church.
M. E. N. —Methodist Episcopal Church, North, A. D. Bunker.
Ind. —Independent of Mission Boards.
M.E.S. —Methodist Episcopal Church, South.
P. M. —Presbyterian Church in U.S.A., South, W. D. Reynolds.
Y.M.C.A. —Young Men's Christian Assoc'n.

ALPHABETICAL LIST

[**Not supported by Mission Board*]

A

Acock, Miss Amy A., 1905, A. B. F. M. S., 2 Nakajima-cho, Sendai.
Adams, Miss Alice P., 1891, A. B. C., 37 Hanabatake, Okayama.
Ague, Miss Pearl E., 1902, C. M. A., 22 Shimonaka, Hiroshima.
Alcorn, Miss B.H., 1896, M.C.C., Kofu, Yamanashi-ken.
Aldrich, Miss Martha, 1888, E.C., Maruta-Machi Bashi, Higashi, Kyoto.
Alexander, Rev. R.P. & W., 1893, M.E.C., 2 Aoyama Gakuin, Aoyama, Tokyo.
Alexander, Miss Bessie, 1899, M.E.C., Hirosaki.
Alexander, Miss Sallie, 1894, P.M., Wilmina Jo Gakko, Osaka.
Allchin, Rev. Geo. & W., 1882, A. B. C., 31 Kawaguchi-cho, Osaka.
Allchin, Miss Marion F., 1908, A.B.C., Baikwa Jo Gakko, Osaka.
Allen, Miss A.W., 1905, M.C.C., 8, Torii-zaka, Azabu, Tokyo.
Alling, Miss H.S., 1887, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Alward, Miss Clara, 1907, W.U.M., 212 Bluff, Yokohama.
Ambler, Rev. J.C. & W., 1889, E.C., Hirosaki.
Anchen, L'Abbe P., 1903, Cath., Hakodate.
Anderson, Rev. Joel & W., 1900, S.J.A., Takayama, Hida, Gifu-ken.
Anderson, Miss H., 1891, S.J.A., (*absent*) Albert City, Iowa, U.S.A.
Anderson, Rev. P. & W., 1879 E.P., (*absent*) 7 East India Ave, London, Eng.
Andrews, Rt. Rev. Bishop. C.M.S., Hakodate.
Andrews, Rev. R. W. & W., 1899, E.C., Maebashi.
Angles, Rev. J.B., 1890, Cath., Tamatsukuri, Osaka.
Archer, Miss A.L., 1899, C. of E., Takata, Echigo.
Armbruster, Miss Rose T., 1903, C.C., Akita.
Armstrong, Miss M.E., 1903, M.C.C., 274 Sogawa, Toyama, Etchu.

Armstrong, Rev. R. C. & W., 1903, M.C.C., (*absent*)
Asbury, Miss Jessie J., 1901, C.C., 16 Nakanaga-cho, Akita.
Ashbaugh, Miss A.M., 1908, M.E.C., Kwassui Jo Gakko, Nagasaki.
Ashmore Mrs. Dr., A. B. F. M. S., 211 Bluff, Yokohama.
Atchison, Rev. R. & W., 1905, Ind., Osaka.
Atkinson, Miss Anna P., 1882, M.E.C., Seiryu Jo Gakko, Nagoya.
Atkinson, Miss M.J., 1899, P.M.S., 10 Kutanda, Kochi.
Auger, Rev., 1908, Cath., Sendai.
Aurientis, L'Abbé P., 1878, Cath., Kyoto.
Aurell, Rev. K. E. & W., 1899 A.B.F.M.S. (*absent*)
Austen, Rev. W. T. & W., 1873, S. M., Sunnyside, 60-c Bluff, Yokohama.
Axling, Rev. Wm. & W., 1901, A.B.F.M.S., 12 Suzukicho, Surugadai, Tokyo.
Ayres, Rev. J. B. & W., 1888. P. M., Yamaguchi.

B

Babcock, Miss B.R., 1897, E.C., Fukuoka.
Bacon, Miss Mabel, 1909, C. of E., Shimo-dachi-uri, Kyoto.
Baldwin, Rev. J. M. & W., 1899, C. of E., Toyohashi.
Balet, L'Abbé L., 1896, Cath., Hamamatsu.
Ballete, L'Abbé Justin, 1877, Cath., Tokyo.
Ballagh, Rev. J. H., D.D., 1861, R.C.A., 48-c. Bluff, Yokohama.
Ballagh, Mr. J.C. & W., 1875, P.M., Meiji Gakuin, Tokyo.
Ballard, Miss S., 1892, C.W.W., 3 Yarai-machi, Ushigome, Tokyo.
Barclay, Rev. T. & W., 1875, E.P., Tainan, Formosa.
Barclay, Mr. Gurney, 1907, C. of E., Matsuye.
Barnett, Miss Margaret, 1888, E.P., Tainan, Formosa.
Barnes, Miss E.E., 1892, C.M.A., (*absent*)
Barrows, Miss M.J., 1876, A.B.C., 59 Nakayamate-dori, 6-chome, [Kobe.
Bartlett, Rev. S.C. & W., 1887, A.B.C., Otaru.
Batchelor, Rev. J., F.R.G.S., & W., 1879, C. of E., Horobetsu.
Bates, Rev. C. J. L. & W., M. C.C., 1902, Kwansei Gakuin, Rokuchome, Kobe.
Bates, Miss R.C., A.B.C., 1909, 59 Nakayamate-dori, Rokuchome, Kobe.
*Bancus, Miss Georgiana, 1890, M.E.C., 37 Bluff, Yokohama.
Bauernfeind, Miss Susan M., 1900, E.A., 84 Sasugaya-cho, Koishikawa, Tokyo.
Beam, Mr. Kenneth S., Y.M.C.A.T., Iwakuni, Suwo.
Beatty, Miss Rose, 1907, M.C.C., Ueda, Nagano-ken.
Beaumont, Maj. John W., & W., 1909, S.A., 13 Honmura-cho, Ushigome, Tokyo.
Bedinger, Geo. R. & W., 1908, E.C., Akita.
Beecher, Mr. John, Y.M.C.A.T., Yamaguchi.

Bennett, Rev. H. J. & W. 1901, A.B.C., Tottori.
Bennett, Miss Nellie, 1910, M.E.S., 35 Nakayamate, Yochome, Kobe.
Benning, Miss A.,E.P., Tainan, Formosa.
Benninghoff, Rev. H. B. & W., 1907, A.B.F.M.S., 29 Sanaizaka, Ichigaya, Tokyo.
Benson, H.F. & W., 1909, S.D.A., Tokyo.
Bergstrom, Rev. F.O.C. & W., 1893, S.J.A., 920 Uenohara, Nakano, Tokyo-fu.
Berlioz, Rt. Rev. Bishop, 1875, Cath., Sendai, Miyagi-ken.
Berry, Rev. Arthur D., 1902, M.E.C., 9 Aoyama Gakuin, Aoyama, Tokyo.
Bertrand, L'Abbé Fr., 1890, Cath., Kokura, Fukuoka-ken.
Bertrand, L'Abbé J., 1890, Cath., Leper Hospital, Fujiokamura, Koyama, Gotemba, Shizuoka-ken.
Beuve, L'Abbé A.P., 1897, Cath., Kofu.
Biannic, L'Abbé Jean, 1898, Cath., Sambongi, Aomori-ken.
Bickel, Capt. L.W. & W., 1898, A.B.F.M.S., 47 Shimotera-machi, Himeji. (*absent*).
Bickersteth, Mrs. Edw. ( ) C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
Bigelow, Miss G.S., 1886, P.M., Yamaguchi.
Bigelow, Miss Florence J., 1907, P.M., Yamaguchi.
Billing, L'Abbé L., 1895, Cath., Numadzu.
Binford, Rev. Gurney, 1893, & W., 1899, S.F., 26 Bizen-machi, Mito, Ibaraki-ken.
Bingley, Mr. Geo. A., Y.M.C.A.T., 19 Kawaguchi-cho, Osaka.
Birraux, L'Abbé J., 1890, Cath., Tsu, Ise.
Bishop, Rev. Chas. & W., 1876, M.E.C.
Bishop, Rev. Wm. J. & W., 1889, Ind., 73 Myogadani, Koishikawa, Tokyo.
Blackmore, Miss I.S., 1889, M.C.C., 8 Toriizaka, Azabu, Tokyo.
Blacksto ck, Miss Ella, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Bliss, Dr.W. &W., 1909, E.C., St. Luke's Hospital, 37 Tsukiji, Tokyo.
Bœhrer, Rev. J.E., 1880, Cath., Fukuoka.
Bois, Rev. T.E., 1900, Cath., Hibosashi-mura, Hirado, Nagasaki-ken.
Bonne, Rev. Archbishop, 1879, Cath., 35 Akashi-cho Tsukiji, Tokyo.
Bonnet, Rev. F., 1893, Cath., Oshima, Kagoshima-ken.
Bonnell, Miss Maud, 1899, M.E.S. (*absent*) Muskogue, Okla., U.S.A.
Booth, Rev. E.S., & W., 1879, R.C.A., 178 Bluff, Yokohoma.
Bosanquet, Miss A.C., 1892, C. of E., 145 Kokutaiji-mura, Hiroshima.
Bosanquet, Miss N., 1908, C. of E , Okuhirano, Kobe. (*absent*)

Bouige, Rev. L.H., 1894, Cath., Oshima, Kagoshima-ken.
Bouldin, Rev. G.W. & W., 1906, S.B.C., 5 Kaga-Cho, 2 chome, Ushigome, Tokyo.
Boulton, Miss E.B., 1883, C. of E., Osaka.
Bousquet, L'Abbé S., 1901, Cath., Komatsubara-cho, Osaka.
Boutflower, Bishop, Cecil H., 1909, C. of E., 153 Honmuracho, Azabu, Tokyo.
Boutflower, Miss M.M., 1909, C. of E., 153 Honmuracho, Azabu, Tokyo.
Bowles, Rev. Gilbert, 1901, & W., 1893, S.F., 30 Koun-machi, Mita, Shiba, Tokyo.
Bowman, Miss N.F.J., 1907, C. of E., 12 Kawaguchi, Osaka.
Boyd, Miss L.H., 1902, E.C., Tokyo.
Boyes, Rev. G.S. & W., C. of E., ( ) Goban-cho, Okayama.
Braddock, Mr. W.H., 1908. Y.M.C.A.T., Yamaguchi.
Bradshaw, Miss A.H., 1889, A.B.C., 6 Minami Rokken-cho, Sendai.
Braithwaite, Mr. Geo. & W., 1900, J.B.T.S., 5 Hikawa-cho, Akasaka, Tokyo.
Brenguier, Rev. L., 1894, Cath., Hitoyoshi, Kumamoto-ken.
Breton, Rev. M.J., 1899, Cath., Kuroshima, Nagasaki-ken.
Breton, Rev. M.J., 1899, Cath., Hirosaki, Aomori-ken.
Briggs, Rev. F. C. & W., 1902, A.B.F.M.S., 120 Goken Yashiki, Himeji.
Bristowe, Miss L.M., 1899, E.C., Aomori.
Brokaw, Rev. H. & W., 1896, P.M., Kure.
Brown, Rev. C.L., D.D., & W., 1898, Luth., 388 Shin-Yashiki, Kumamoto.
Brown, Homer J., 1908, Y.M.C.A.T., Nagaoka.
Brownlow, Miss M., 1894, C. of E., Hakodate.
Bryan, Rev. A.V. 1882, & W., 1887, P.M., Port Arthur, Manchuria.
Bryan, Rev. J. Ingram & W., C. of E., Tokyo.
Bryant, Miss E.M., 1896, C. of E., Piratori, Hokkaido.
Bryant, Miss D.M., 1909, C. of E., "The Firs," Shinomiya, Kobe.
Buchanan, Rev. W. C. & W., 1891, P.M.S., 64 Shirakabe-cho, Nagoya.
Buchanan, Rev. W. McS., & W., 1895, P.M.S., 59 Itchome, Ikuta-cho, Kobe.
Bull, Miss Leila, 1888, E.C., 6 Kawaguchi-cho, Osaka.
Bullis, Miss E.M., 1905, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo, (*absent*).
Buncombe, Rev. W.P. & W., 1888, C. of E., 52 A. Tsukiji, Tokyo.
Burden, Rev. W.D. & W., 1898, S.D.A., 846 Sendagaya, Tokyo.
Butler, Miss A.E., 1885, E.P., (*absent.*)
Buxbaum, Mr. Chas. H. & W., Ind., 4 Kobinata. Dai-machi, Itchome, Koishikawa, Tokyo.

Buys, Miss Jennie, 1909, R.C.A., 45 Shimotatsuo-cho, Kagoshima.
Buzzell, Miss A.S., 1892, A.B.F.M.S., (*absent.*)

C

Cadilhac, L'Abbé H.L., 1882, Cath, 13 Matsugamine, Utsunomiya.
Caldwell, Mr. A.O., 1908, Y.M.C.A.T., Fukuchiyama.
Callahan, Rev. W.J. & W., 1891, M.E.S., Niage-Machi, Oita-ken.
Caloin, Rev. E., 1897, Cath., Chiba, Chiba-ken.
Cambridge, Rev. C.O.P., 1906, C. of E, Hamamatsu.
Campbell, Rev. Wm. M. & W., 1871, E.P. (*absent.*) 27 Priory Road, Hastings, Eng.
Campbell, Miss Edith, M.C.C., 1909, Kofu.
Carlson, Miss V.D., E.C., 1909, Akita.
Carlyle, Miss, 1909, C. of E., Gifu.
Carpenter, Miss M.M., 1908, A.B.F.M.S., 10 Fukuro-machi, Suruga-dai, Tokyo.
Carter, Adjutant H. & W., 1906, S.A., 88 A. Yamashita-cho, Yokohama.
Cary, Mr. Frank, 1911, Y.M.C.A.T., 19 Kawaguchi Cho, Osaka.
Cary, Rev. Otis, D.D., & W., 1878, A.B.C., Karasumaru-dori, Ichijo sagaru, Kyoto.
Casselman, Rev. H.H., & W., R.C.U.S., 1909, 59 Kwosenji-dori, Sendai.
Castanier, L'Abbé B., 1899, Cath., Maizuru.
Cavaignac, L'Abbé, Ed., 1901, Cath, Kagoshima-shi, Kagoshimaken.
Cesselin, L'Abbé G., 1899, Cath., Kita Fukashi, Matsumoto, Shinshu.
Cesselin, L'Abbé C., 1907, Cath., Kisennuma-machi, Miyagi-ken.
Cettour, L'Abbé J., 1895, Cath., Yamaguchi.
Chabagno, L'Abbé J., 1906, Cath., 9 Wakabacho, Yokohama.
Chambon, L'Abbé J.A., 1900, Cath., Hakodate.
Chandler, Miss A.B., 1899, Ind., Asahigawa, Hokkaido.
Chapdelaine, Rev. A., 1896, Cath., (*absent.*)
Chapin, Mr. M.E., 1909, Y.M.C.A.T., Tokuyama, Yamaguchi-ken.
Chapin, Mr. L. G., 1910, Ind., Hachiman.
Chapman, Rev. G. & W., 1884, C. of E., 23 Kawaguchi, Osaka.
Chapman, Rev. J.J. & W., 1899, E.C., Tenman, Nara, Yamato.
Chappell, Rev. B., D.D., & W., 1890, M.E.C., 1 Aoyama Gakuin, Aoyama, Tokyo.
Chappell, Rev. J. & W., 1895, E.C., Naka-machi, Mito.
Charron, L'Abbé T., 1891, Cath., Himeji.
Chatron, Rt. Rev. Bishop J., 1873, Cath., Osaka.
Chenault, Rev. J.A., N.C., 1910, Kyoto.
Cherel, Rev. J.M., 1892, Cath., Sarugaku-cho, Kanda, Tokyo.

Cholmondeley, Rev. L.B., 1887, C. of E., 25 Iwato-cho, Ushigome, Tokyo.
Clagett, Miss M.A., 1887, A.B.F.M.S., 101 Hara-machi, Koishikawa, Tokyo.
Clark, Rev. C.A., & W., 1887, A.B.C., Miyazaki, Kyushu.
Clarke, Rev. W.H. & W., 1899, S.B.C., 135 Kyomachi, Nichome, Kumamoto.
Clawson, Miss Bertha, 1898, C.C., 354 Nakazato, Takinogawa, Tokyo-fuka.
Clazie, Miss Mabel, C.P., ( ) Formosa.
Cleland, Mr. Gale & W., Ind., 1911, Sapporo.
Clement, Prof. E.W. & W., 1894, Ind., First Higher School, Tokyo.
Clinton, Mr. J.M. & W., 1906, Chinese Y.M.C.A., 21 Rokuchome, Iida-machi, Tokyo, (*absent*).
Coates, Rev. H.H., D.D. & W., 1890, M.C.C., 23 Kamitomizaka, Koishikawa, Tokyo.
Coates, Miss A.L., 1895, M.P., 10 Motoshiro-cho, Hamamatsu.
Cobb, Rev. E. S. & W., 1904, A. B. C., Karasumaru-dori, Imadegawa agaru, Kyoto.
Cockram, Miss N.C., 1893, C. of E., Kagoshima.
Cody, Miss Mary, 1907, M.E.C., (*absent*), 594 Garfield Bldg, Cleveland. O., U. S. A.
Coe, Miss, 1911, A.B.C., Tokyo.
Colborne, W.W., M.D., & W., 1897, C. of E., Hojo, Boshu.
Colburn, Mr. C.R., 1909, Ind., 95 Kadota Yashiki, Okayama.
Colby, Miss A.M., 1879, A.B.C., Umeda, Baikwa Jo Gakko, Osaka.
Coleman, Mr. H.E., & W., 1907, S.F., 53 Isarago-cho Shiba-ku, Tokyo.
Coles, Miss A.M., J.E.B., 1910, Okudani, Matsuye.
Combaz, Rt. Rev. J.C., 1880, Cath., Nagasaki.
Connolly, Rev. W.G., & W., 1907, M.C.C., Nishi Kusabuka-cho, Shizuoka.
Connell, Miss Hannah, 1905, C.P., Tamsui, Formosa.
Converse, Miss C.A., 1889, A.B.F.M.S., 3131 Nakamaru, Kanagawa, Yokohama.
Converse, Mr. Guy C., Y.M.C.A.T., Muromachi Demizu agaru, Kyoto.
Cook, Rev. H.H. & W., 1902, R.C.U.S., Yamagata.
Cook, Miss M.M., 1905, M.E.S., (*absent*), Newman, Georgia, U.S.A.
Cooke, Rev. A.W., & W., 1899, E.C., Sendai.
Cooper, Rev. S.E. & W., 1906, F.M., 152 Aioi-cho, Akashi.
Corgier, L'Abbé F., 1897, Cath., Wakamatsu, Fukushima-ken.
Cornwall-Leigh, Miss, C. of E., Tokyo.
Cornier, L'Abbé A., 1900, Cath., Otaru, Hokkaido.
Conish, Miss Etta, 1909, S.D.A. 30 Oiwake-cho, Hongo, Tokyo.

Correll, Rev. I.H., D.D. & W., 1872, E.C., Tsu, Ise.
Correll, Miss Ethel, 1908, E.C., Akita.
Cosand, Rev. Joseph & W., 1885, U.B.C., 1929 Shimo-Shibuya, Tokyo.
Cotrel, L'Abbé, 1902, Cath., Nakatsu, Oita-ken.
Couch, Miss S.M., 1892, R.C.A., Sturges Seminary, Nagasaki.
Courtice, Miss Sybil, M.C.C., 1910, 8, Torii-zaka, Azabu, Tokyo.
Cousin, Rt. Rev. Bishop J.A. 1866, Cath., Nagasaki.
Cowman, Rev. C.E., & W., 1901, O.M.S., (*absent*).
Cox, Miss A.M., 1900, C. of E., (*absent*).
Cozad, Miss Gertrude, 1888, A.B.C., (*absent*).
Craig, Miss M., 1903, M.C.C., 8 Torii-zaka, Azabu, Tokyo.
Crawford, Miss O.M., 1902, C. of E., (*absent*).
Cribb, Miss R., 1909, J.E.B., Azabu, Tokyo.
Crombie, Miss M.E., 1893, M.C.C., Nishi Kusabuka-cho, Shidzuoka.
Crosby, Miss J.N., 1871., W.U.M., 212 Bluff, Yokohama.
Cross, Miss, 1907, C. W. W., 12 Nishitobe-cho, Yokohama.
Curd, Miss Lillian, P.M.S., 1909, Tokushima.
Curtis, Miss Edith, 1911, A.B.C., Tokyo.
Curtis, Rev. F.S. & W., 1887, P.M., Seoul, Korea, (*absent*)..
Curtis, Rev. W.L. & W. 1890, A.B.C., Niigata.
Cunming, Rev. C.K. & W., 1889, P.M.S., Toyohashi.
Cuthbert, Rev. W.J. & W., 1902, E.C., Maruta-machi, Hiromichi, Kado, Kyoto.
Cuthbertson, Mr. James & W., 1905, J.E.B., 40 Ogawa-machi, Kanda, Tokyo.

D

Dalibert, L'Abbé Désiré, 1884, Cath., Yamagata.
Damson, W.J., 1906, S.M., Nagasaki.
Daniel, Miss N. Margaret, 1898, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo, (*absent*).
Danielson, Miss Mary, 1902, A.B.F.M.S., (*absent.*)
Daridon, Rev. H., 1886, Cath., Tottori.
Daughaday, Miss M. A., 1883, A.B.C., Sapporo.
Davey, Rev. P.A., & W., 1899., C.C., 72 Miyogadani, Koishikawa, Tokyo.
Davis, Mrs. J.D., 1883, A.B.C. (*absent*).
Davis, Rev. J. Merle & W., 1905, Y.M.C.A., Tokyo, (*absent.*)
Davis, Rev. W.A., & W., 1891, M.E.S., Sosui Hama, Hiromichi-no Nishi, Kyoto.
Davis, Miss Ruth F., 1909, W.C.T.U., 30 Koun-machi, Mita, Shiba, Tokyo.
Davison, Rev. C.S. & W., 1903, M.E.C., Aoyama Gakuin, Tokyo.

Davison, Rev. J.C., D.D. & W., 1873, M.E.C., 435 Shinyashiki, Kumamoto.
Day, Mr. Geo. M., 1909, Y.M.C.A., 22 Fujimicho, Gochome, Kojimachi, Tokyo.
Dearing, Rev. J. L., D.D., & W., 1889, A.B.F.M.S., 75 Bluff, Yokohama.
Deed, Miss A.M., ( ), C. of E. (*absent*).
De Forest, Miss Charlotte B., 1903, A.B.C., 60 Yamamoto-dori, 4 chome, Kobe.
De Forest, Mrs. J.H., 1874, A.B.C., 7 Minami Rokken-cho, Sendai.
De Forest, Miss Louise H., 1911, A.B.C., Doshisha Jo Gakko, Kyoto.
Deffrennes, Rev. Jos, 1892, Cath., Sendai, Miyagi-ken.
Delahaye, L'Abbé, 1909, Cath., Hachioji, Tokyo-fu.
Demangelle, Rev. A.H., 1892, Cath., 19 Sekiguchi Daimachi, Koishikawa, Tokyo.
Demaree, Rev. T.W.B., & W., 1889, M.E.S., Matsuyama, Iyo.
Denton, Miss M.F., 1888, A.B.C., Doshisha Jo Gakko, Kyoto.
Deruy, L'Abbé, 1909, Cath., Osaka.
Detweiler, Rev. J. E. & W., 1910, P.M., Yamada, Ise.
De Vinny, F.H. & W., 1910, S.D.A., 30 Oiwake-cho, Hongo, Tokyo.
De Wolf, Miss H.E., 1904, M.C.C., Nishi Kusabuka-cho, Shidzuoka.
Dickerson, Miss Augusta, 1888, M.E.C., Iai Jo Gakko, Hakodate.
*Dickinson, Miss E., 1897, M.E.C., 37 Bluff, Yokohama.
Dithridge, Miss Harriet, 1910, A.B.F.M.S., 29 Sanaizaka, Ichigaya, Tokyo.
Dittmer, Mr. C.G., Y.M.C.A.T., Chofu, Yamaguchi-ken.
Dixon, Miss E., 1906, C. of E., 29, Shimbori-cho, Shiba, Tokyo.
Donaldson, Mr. J. E., 1910, & W., 1905, Y.M.C.A.T., Kagoshima.
Dooman, Rev. Isaac, 1887, E.C., Wakayama.
Dossier, L'Abbé R., 1901, Cath., Morioka.
Dowd, Miss Annie, 1888, P.M.S., Kochi.
Dozier, Rev. C.K., & W., 1906, S.B.C., Fukuoka.
Drake, Miss Katharine, M.C.C., 1909, Ueda.
Draper, Rev. G.F. & W., 1880, M.E.C., 4 Aoyama Gakuin, Tokyo.
Drouart de Lezey, L'Abbé F.L., 1873, Cath., 19 Daimachi, Sekiguchi, Koishikawa, Tokyo.
Dunlop, Rev. J.G., 1887, & W., 1894, P.M., Kanazawa.
Dunning, Rev. M.D., & W., 1902, A.B.C., Karasumaru-dori, Ichijo agaru, Kyoto.
Dunscombe, Dr. W.C. & W., 1908, S.D.A., 30 Oiwake-cho, Hongo, Tokyo, (*absent*).
Durand, Rev. J.E., 1885, Cath., Iwojima, Nagasaki-ken.
Duthu, L'Abbé J.B., 1885, Cath., Okayama.
Dyer, Mr. A.L. & W., 1905, J.E.B., 1202 Okuhirano-mura, Kobe.

E

Edmeades, Miss E., 1904, J.E.B., (*absent*).
Ellis, Miss Sarah, 1902, S. F., 30 Koun-machi, Mita, Shiba, Tokyo.
Elwin, Rev. W.H., & W., 1907, C. of E., 7 Sasugaya-cho, Koishikawa, Tokyo.
Erdman, Rev. J.P. & W., 1903, P.M., Honolulu, Hawaii.
Erffmeyer, Miss Edna L., 1906, E.A., 22 Shichome Yamamotodori, Kobe.
Erickson, Rev. S.M. & W., 1905, P.M.S., Hama-no-cho, Takamatsu, Shikoku.
Erskine, Rev. W. H. & W., 1904, C. C., (*absent*).
Evans, Rev. Chas. H. & W., 1894, E. C., Akita.
Evans, Miss Sala, 1893, P.M.S., (*absent*).
Evans, Miss A., 1901, C. of E., Asahigawa, Hokkaido
Evrard, L'Abbé F., Vicar Gen, 1867, Cath., 35 Tsukiji, Tokyo.

F

Fage, L'Abbé F., 1883, Cath., Kobe.
Faurie, L'Abbé U., 1873, Cath., Aomori.
Faust, Rev. A.K., & W., 1900, R.C.U.S., 78 Higashi Samban-cho, Sendai.
Ferguson, Rev. D., & W., 1899, E. P., Tainan, Formosa.
Ferguson, Rev. J.Y., M.D., & W. 1905, C.P., Tamsui, Formosa.
Ferrand, Rev. P.C., 1890, Cath., Chikara-machi, Nagoya.
Ferrie, Rev. J.B., 1880, Cath. (*absent*).
Fernance, Adj. Miss C., 1898, S.A., 11 Ginza, Nichome, Tokyo.
Finlay, Miss Alice, 1905, M.E.C., Kagoshima.
Fisher, Rev. C.H.D. & W., 1882, A.B.F.M.S., (*absent*), 3247 Park Ave., Chicago, Ill.
Fisher, Mr. Galen M. & W., 1898, Y.M.C.A., 22 Fujimi-cho, 5 chome, Kojimachi, Tokyo.
Flaujac, L'Abbé, 1909, Cath., Matsugamine, Utsunomiya.
Forbes, Miss M.C.R., 1905, C.W.W., 16 Rokuchome, Hirakawa-cho, Kojimachi, Tokyo.
Forrest, Miss Annie L., 1889, M.P., (*absent*).
Forest, Miss G.A., ( ) Sendai.
Foss, Rt. Rev. Bishop H.J., D.D., & W., 1876, C. of E., "The Firs," Shinomiya, Kobe.
Foster, W.L., & W., 1908, S.D.A., 4, Oura-machi Kataoka, Nagasaki.
Foxley, Rev. C.I., & W., 1909, C. of E., Himeji.

France, Rev. W.F., 1909, C. of E., 2180 Minami Ota-machi, Yokohama.
Freeth, Miss F.M., 1896, C. of E., Kumamoto.
French, Miss Ruth D., 1910, A.B.F.M.S., 47 Shimotera-machi, Himeji.
Fressenon, L'Abbé M., 1903, Cath., Oshima, Kagoshima-ken.
Froste, Miss E., 1900, Ind. (*absent*).
Fry, Rev. E.C., & W., 1894, A.C.C., Nijo-machi, Utsunomiya, Tochigi-ken.
Fugill, Miss F.M., 1893, C. of E., Kennai, Hamada, Iwami.
Fulton, Rev. G.W., D.D., & W., 1889, P.M., 22 Kawaguchi-cho, Osaka.
Fulton, Rev. S.P., D.D., & W., 1888, P.M.S., 135 Kitano-cho, Sanchome, Kobe.
Fyock, Miss A.M., 1909, E.C., Sendai.

G

Gaines, Miss N.B., 1887, M.E.S., Kami Nagarekawa-cho, Hiroshima.
Galgey, Miss L.A., 1899, C. of E., Choshi, Chiba-ken.
Gardener, Miss, 1907, C. of E., Gifu.
Gardiner, Mr. J. McD., & W., 1880, E.C., Tokyo.
Gardiner, Miss Hasu, 1910, C. of E., Heian Jo Gakko, Kyoto.
Garman, Rev. Clark P., & W., 1906, A.C.C., 26 Kasumi-cho, Azabu, Tokyo.
Garnier, Rev. L. F., 1885, Cath., Sakitsu, Amakusa, Nagasaki-ken.
Garner, Miss Virginia, 1905, M.E.S., Stevens, Ark. U.S.A. (*absent*).
Garvin, Miss A. E., 1882, P.M., Hiroshima, (*absent*).
Gauld, Rev. Wm. & W., 1892, C. P., Tamsui, Formosa.
Gauntlett, Prof. E. L. & W., Yamaguchi.
Geley, Rev. J. B., 1895, Cath., Wakayama.
Gemmill, Rev. W. C., 1895, C. of E., 11 Sakae-cho, Shiba, Tokyo.
Gerhard, Prof. Paul L., & W., 1897, R.C.U.S., Sendai.
Gerhard, Miss Mary E., 1905, R.C.U.S., Higashi Sanban-cho, Sendai, (*absent*).
Gibbons, Miss K. Anna, 1903, P.M., Kanazawa.
Gifford, Miss Alice, 1911, S.F., 30 Koun-machi, Mita, Shiba, Tokyo.
Gillespy, Miss J. C., 1902, C. of E., Yonago.
Gillett, Miss E. R., 1896, Ind., 125 Kashiwagi, Yodobashi-machi, Tokyo-fuka (Railway Mission).
Giraudias, L'Abbé, 1903, Cath., Maebashi.

Gleason, Mr. Geo. & W., 1901, Y.M.C.A. (Osaka) 7 Nichome, Yamamoto-dori, Kobe.
Glenn, Miss Agnes, 1901, H.F., Choshi, Shimosa.
Glenn, Miss Lizzie, 1903, H.F., (*absent*).
Gorbold, Rev. R. P., 1905, & W., 1892, P.M., Ichijo, Muromachi, Kyoto, (*absent*).
Gordon, Miss F. M., 1906, A.B.C., 60 Yamamoto-dori, 4 chome, Kobe, (*absent*) Davis, Calif.
Gordon, Mrs. A. D., 1872, A.B.C., Nashinoki-cho, Kyoto.
Gracy, L'Abbé L., 1897, Cath., Nagasaki.
Gray, Rev. W. R. & W., 1886, C. of E., Kure.
Greene, Rev. D. C., D.D., LL.D., 1869, A.B.C., 12 Hommura-cho, Azabu, Tokyo.
Gregson, Miss D., 1907, C. of E., 15 Nakayamate-dori, 6 chome, Kobe.
Gressitt, J. F., & W., 1907, A.B.F.M.S., 45 Shimo-Oji, Yoshida-machi, Kyoto.
Grey, Rev. W. T., 1905, C. of E., 11 Sakae-cho, Shiba, Tokyo.
Griffin, Miss A., 1902, C. of E., Kokura, Kyushu.
Griffiths, Miss M. B., 1889, M.E.C., Hirosaki.
Grinand, L'Abbé A., 1902, Cath., Otsu.
Griswold, Miss Fannie E., 1889, A.B.C., Maebashi, Jō-shū.
Grose, Miss N. V., 1908, M.P., 224-B Bluff, Yokohama.
Grover, Mr. Dana I. & W., 1904, A.B.C., Doshisha, Karasumaru-Imadegawa sagaru, Kyoto.
Gulick, Rev. S. L., D.D., & W., 1888, A.B.C., Nashinoki-cho, Kyoto.
Gundert, Rev. W. & W., Ind., 1906, Muramatsu, Niigata-ken.

H

Haden, Rev. T. H., & W., 1895, M.E.S., Box 54, Sannomiya, Kobe.
Hagin, Rev. Fred. E. & W., 1900, C. C., 10 Ro-no-shichi-go, Nishikata-machi, Hongo, Tokyo.
Hail, Rev. A. D., D.D., & W., 1878, P.M., 33 Kawaguchi-cho, Osaka.
Hail, Miss A. N., 1902, P.M., 33 Kawaguchi-cho, Osaka.
Hail, Rev. J. B., D.D., & W., 1877, P.M., Wakayama, Kii.
Hail, Mrs. J. E., 1900, P.M., Tsu, Ise.
Halbout, Rev. A., 1888, Cath., Akaogi-mura, Oshima, Kagoshima-ken.
Hall, Mr. M. Ernest, Y.M.C.A.T., Miyazu.
Haller, Miss Cora E., 1908, E. A., 84 Sasugaya-cho, Koishikawa, Tokyo.

Halsey, Miss L. S., 1904, P. M., 33 Kami Nibancho, Kojimachi, Tokyo, (*absent*).
Hamblen, Rev. S. W. & W., 1889, A.B.F.M.S. (*absent*) East Northfield, Mass., U.S.A.
Hamilton, Rev. H. J., & W., 1892, C. of E., Higashi Kataha, Nagoya.
Hamilton, Miss L. C., 1887, C. of E., 12 Kawaguchi, Osaka.
Hamilton, Miss E., 1908, C. of E., 12 Nagasaka-cho, Azabu, Tokyo.
Hampton, Miss M. S., 1881, M.E.C., Iai Jo Gakko, Hakodate.
Hansee, Miss Martha L., 1907, 30 Koun-machi, Mita, Shiba, Tokyo.
Hansen, Miss Kate I., 1907, R.C.U.S., Miyagi Jo Gakko, Sendai.
Hargrave, Miss I. M., 1889, M.C.C., 8 Torii-zaka, Azabu, Tokyo.
Harnois, Rev. F. D., 1894, Cath., (*absent*).
Harrington, Rev. C. K., D.D. and W., 1886, A.B.F.M.S., 45 Hisakata-cho, Koishikawa, Tokyo.
Harrington, Capt., Miss N., 1906, S. A., 11 Ginza, Nichome, Tokyo.
Harris, Mr. Richard, c/o Mr. Paget-Wilkes, Kobe.
Harrison, Miss Jessie, 1896, J.E.B., c/o Paget-Wilkes, 37 Okuhirano-mura, Kobe.
Hart, Miss C. E., 1889, M.C.C., 12 Agata-machi, Nagano, Nagano-ken (*absent*).
Hartshorn, Miss Anna C., 1893, Ind., c/o Miss Tsuda's School, Gobancho, Kojimachi, Tokyo.
Hassell, Rev. A. P., & W., P.M.S., Hama-no-cho, Takamatsu, Shikoku.
Hathaway, Miss M. A., 1905, 50 Takata Oimatsu-cho, Koishikawa, Tokyo.
Hauch, Rev. J.P. & W., 1899, E.A., 44 Tsukiji, Tokyo.
*Head, Miss Jane, 1890, C. of E., Yonago.
Heaslett, Rev. S. & W., 1900, C. of E., 24 Nakarokuban-cho, Kojimachi, Tokyo.
Heaton, Miss C.A., 1893, M.E.C., Sendai.
Heicher, Mr. M.K.W. & W., 1907, M.E.C., 12 C. Higashi Yamate, Nagasaki, (*absent*).
Heckelman, Rev. F.W. & W., 1906, M.E.C., 2 Naebo-machi, Sapporo.
Hennigar, Rev. E.C. & W., 1905, M.C.C., 96 Hokami-cho, Fukui.
Henty, Miss A.M., 1905, C. of E., Tsukasa-machi, Gifu. (*absent.*)
Herboltzheimer, J.N. & W., 1906, S.D.A., 6 of 7 Ninomiya-cho, Shichome, Kobe.
Hereford, Rev. W.F. & W., 1902, P.M., Yamada, Ise.
Hervé, L'Abbé, 1897, Cath., Tsurugaoka.

Hessler, Miss Minnie, 1907, F.M., 1921 Hidein-cho, Tennoji, Osaka.
Heuzet, Rev. A.E., 1895, Cath., Kirinoura, Goto, Nagasaki-ken.
Hewett, Miss E.J., 1884, M.E.C., Sendai.
Heywood, Miss G., 1904, E.C., 25 Tsukiji, Tokyo.
Hibbard, Mr. C.V. & W., 1902, Y.M.C.A., Echigo-machi, Dalny, Manchuria.
Hill, Rev. G.W. & W., 1895, A.B.F.M.S., 119 Tani-machi, 9-chome, Higashi-ku, Osaka.
Hill, Rev. L.P., & W., 1907, C. of E., Shinkura-cho, Tokushima.
Hilliard, Miss Margaret F., 1911, A.B.F.M.S., Tokyo.
Hind, Rev. J. & W., 1890, C. of E., 107 Higashi Kajimachi, Kokura, Fukuoka-ken.
Hitch, Mr. T.G. & W., 1908, Y.M.C.A.T., Kagoshima.
Hodder, Commissioner H.C. & W., 1908, S.A., 11 Ginza, Nichome, Tokyo.
Hodges, Miss Olive I., 1902, M.P., 224 Bluff, Yokohama.
Hoekje, Rev. Willis G., 1907, R.C.A., Oita, Bungo.
Hoffsommer, Mr. W.E. & W., 1907, R.C.A., 13 Imazato-cho, Reinanzaka, Tokyo.
Hogan, Miss F.M.F., 1892, C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
Holland, Miss J.M., 1888, C. of E., 13 Kawaguchi-cho, Osaka.
Holmes, Rev. C.P. & W., 1906, M.C.C., Taka-machi, Hamamatsu.
Holtom, Rev. D.C. & W., 1910, A.B.F.M.S., 29 Sanaizaka, Ichigaya, Tokyo.
Horne, Miss, A.J.C., 1906, C. of E., 50 Takara-machi, Kokura, (*absent*).
Houston, Miss Ella, 1892, P.M.S. Kinjo Jo Gakko, Nagoya.
Howard, Rev. A.T., D.D., & W., 1893, U.B.C., 1912, Shimo-Shibuya, Tokyo.
Howard, Miss R D., 1891 C. of E., Osaka.
Howe, Miss Annie L., 1887, A.B.C., 22 Rokuchome, Nakayamate-dori, Kobe.
Howe, Rev. J.W. & W., 1910, M.C.C., 67 Shinsaka-cho, Akasaka, Tokyo.
Howie, Miss J.L., 1900, M.C.C., 75 Hirosaka-dori, Kanazawa.
Hoyt, Miss Olive S., 1902, A.B.C., Kobe College, 60 Nakayamate-dori, 4 chome, Kobe.
Hughes, Mr. H. & W., 1880, C. of E., 5 Nakayamate-dori, San-chome, Kobe.
Hughes, Miss Alice M., 1897, C. of E., 134 Yone-machi, Kushiro, Hokkaido.
Hughes, Miss E.E., ( ) C. of E. (*absent*).
Hughes, Miss E.M., 1906, C.W.W., 16 Rokuchome, Hirakawa-cho, Kojimachi, Tokyo.

Hughes, Miss Grace A., 1900, A.B.F.M.S., 2 Nakajima-cho, Sendai.
Huhold, Miss E.M.S., 1892, C. of E., Hisaya-cho, Nagoya.
Hurd, Miss, M.C.C., 1911, Sogawa-machi, Toyama.
Hutchings, Miss A.M., 1908, Ind., 125 Kashiwagi, Yodobashi, Tokyo-fuka.
Hutchinson, Rev. A.B., & W., 1881, C. of E., 9 Deshima, Nagasaki.
Hutchinson, Rev. A.C., 1909, C. of E., Kagoshima.
Hutt, L'Abbé, Alfred, 1898, Cath., Asahigawa, Hokkaido

I

Iglehart, Rev. E.T. & W., 1904, M.E.C., Hirosaki.
Iglehart, Rev. C. W. & W., 1909, M.E.C., Sendai.
Imbrie, Rev. Wm., D.D., & W., 1875, P.M., Meiji Gakuin, Tokyo.
Imhof, Miss Louisa, 1889, M.E.C., Sapporo, (*absent*).

J

Jacquet, L'Abbé Vicar Gen., C., 1887, Cath., Shimizu-koji, Sendai.
Jack, Rev. Milton, & W., 1905, C.P., Tamsui, Formosa.
Jefferys, Rev. H.S. & W., C.E., (Mrs. J. *absent*) 53 Tsukiji, Tokyo.
Jesse, Miss Mary Daniel, 1911, A.B.F.M.S., 2 Nakajima-cho, Sendai.
Jex-Blake, Miss M.B., 1898, C. of E., Sei-Kokwai, Muroran. (*absent*).
Johnson, Miss Rose, 1906, C.C., Fukushima.
Johnson, Rev. W.T., & W., 1902, P.M., Sapporo.
Johnson, Miss Kate V., 1886, C.C., 202 Hayashi-cho, Dangozaka-ue, Sendagi, Hongo, Tokyo.
Johnstone, Miss Janet M., 1905, P.M., Hokuriku Jo Gakko, Kanazawa.
Joly, Rev. E. Cl., 1885, Cath., Miyazaki, Miyazaki-ken.
Jones, Rev. E.H., & W., 1888, A.B.F.M.S., (Mrs. J. *absent*) 462 Minami-machi, Mito.
Jones, Rev. J. I. & W., 1909, M.E.C., 77 Tenjincho, Fukuoka.
Jost, Miss H.J., 1898, M.C.C., Kanazawa. (*absent*).
Jost, Miss Mary, 1908, M.C.C., 75 Hirosaka-dori, Kanazawa.
Judson, Miss Cornelia, 1887, A.B.C., Niban-cho, Matsuyama.

K

Keagey, Miss M.D., 1908, M.C.C., Tokyo, (*absent*), Dundas, Ont.
Keen, Miss E.M., 1896, C. of E., Kokura.

Kegley, Mr. Wellington H., Y.M.C.A.T., Odawara.
Keirn, Rev. G.I., D.D., & W., 1899, Univ., 15 Dote Sanban-cho, Kojimachi, Tokyo.
Kennedy, Rev. F.W., & W., 1892, C. of E., Matsumoto, Shinshu.
Kent, Miss K.A.E., 29 Shimbori-cho, Shiba, Tokyo.
Kerr, Miss Mary, 1909, Y.W.C.A., 41 Sanbacho, Kojimachi, Tokyo, (*absent*).
Kettlewell, Rev. F. & W., 1905, C. of E., 114 Shimoyamate-dori, 6 chome, Kobe.
Kidder, Miss A.H., 1875, A.B.F.M.S., 10 Fukuro-machi, Surugadai, Tokyo.
Kidwell, Miss Lola M., 1894, M.E.C., Fukuoka.
Kilbourne, Rev. E. A., & W., 1902, O.M.S., Seisho Gakuin, Kashiwagi, Yodobashi-machi, Tokyo-fuka.
Killam, Miss Ada B., 1902, M.C.C., Kofu, Yamanashi-ken.
*Kimball, Miss J. ( ) E.C., Nara, Nara-ken.
King, Ven. A.F., 1888, C. of E., 11 Sakae-cho, Shiba, Tokyo.
Kingsbury, Rev. W. de L., & W., 1907, M.E.C., 182 Minami Hisaya-cho, Nagoya.
Kinkead, Miss Laura M., 1911, A.B.C., Kobe College, Kobe.
Kinney, Miss Janie M., 1905, C.P., Tamsui, Formosa.
Kirtland, Miss Leila, 1910, P.M.S., Kinjo Jo Gakko, Shirakabe-cho, Nagoya.
Klein, Rev. Matthias & W., 1906, F.M., Sumoto, Awaji.
Kleinpeter, Rev. C.J., 1893, Cath, Miiraku, Goto, Nagasaki-ken.
Klemm, Miss E. C., 1909, E. C., Yamagata.
Klingman, Rev. C.C., & W., 1908, Ind., 68 Zoshigaya-mura, Tokyo-fuka.
Knight, Miss H.F., ( ) C. of E., Rakujikwan, Okuhirano, Kobe.
Knight, Rev. O.H. & W., 1899, C. of E., Akayama, Matsuye.
Koskenniemi, Rev. E. & W., 1907, Luth., (Finnish) Iida, Nagano-ken.
Kurvinen, Miss Esteri S., 1900, Luth., (*absent*), Helenski, Siltasaari, Finland.
Kuyper, Miss Jennie, M., 1905, R.C.A., 178 Bluff, Yokohama, (*absent*).

L

Lafon, L'Abbé H., 1881, Cath., Sapporo.
Laisné, L'Abbé T., 1888, Cath., (*absent*).
Lampe, Rev. W.E, & W., 1900, R.C.U.S, (*absent*) 735 Girard St., N.W., Washington, D.C., U.S.A.
Landis, Rev. H.M., & W., 1888, P.M., Meiji Gakuin, Tokyo.
Landsborough, D., M.D., 1895, E.P., Tainan, Formosa.
Lang, Rev. D.M., & W., 1890, C. of E., Moto-machi, Hakodate.

Langlais, Rev. J., 1878, Cath., (*absent*).
Langman, Mr. P. J., Sendai, Kagoshima-ken.
Langton, Miss H., 1902, C. of E., (*absent*).
Laning, Miss Serena B., 1907, E.C., 5 Kawaguchi, Osaka.
Laning, Henry, M.D., 1873, E.C., 5 Kawaguchi, Osaka.
Laning, G., M.D., 1910, E.C., Kawaguchi, Osaka.
Laning, Miss Mary E., 1908, E.C., 9 Kobito-machi, Wakayama.
Lansing, Miss Harriet M., 1893, R.C.A., (*absent*) 25 E. 22nd St., New York, U.S.A.
Lawrence, Mr. A., & W., B.B.S., 95 Yedo-machi, Kobe.
Layman, Rev. Leigh, & W., 1895, M.P., 83 Hinode-cho, Yokohama.
Lea, Rt. Rev. Bishop A., & W., 1897, C. of E., Fukuoka.
Learned, Rev. D.W., D.D., & W., 1875, A.B.C., Imadegawa-dori, Tera-machi nishi-iru, Kyoto.
Learned, Miss Grace W., 1900, A.B.C., Imadegawa-dori, Kyoto.
Leavitt, Miss J.L. 1881, P.M., (*absent*).
Lebel, Rev. E., 1892, Cath., Shimazaki-mura, Kumamoto, Shigai.
Lediard, Miss Mary F., 1906, C.C., Nakazato, Takinogawa, Tokyo-fuka.
Lee, Miss Mabel, 1903, M.E.C., Seiryu Jo Gakko, Nagoya.
Legh, Miss Cromwall. C. of E., Sakae-cho, Shiba, Tokyo.
Leland, Rev. H.D., 1901, Ind., Iwakuni, Yamaguchi-ken.
Lemaréchal, L'Abbé J.M., 1870, Cath., Ote-machi, Shidzuoka.
Lemarié, Rev. F.P.M., 1898, Cath., Yatsushiro, Kumamoto-ken.
Lemoine, Rev. J.C., 1894, Cath., 21 Kasumi-cho, Azabu, Tokyo.
Lennox, Miss, 1909, C. of E., Matsumoto, Shinshu.
Lewis, Miss Amy G., 1898, M.E.C., (*absent*), Collins Center, N.Y.
Lewis, Miss Alice G., 1905, S.F., 30 Koun-machi, Mita, Shiba, Tokyo, (*absent*), 575 Summit Av., Pasâdena, Calif.
Lewis, Miss Stella W., 1905, C.C., 2395 Minami Kawahori-cho, Tennoji, Osaka, (*absent*).
Light, Mr. S.F., 1908, Y.M.C.A.T., 172 Nagata-cho, Kagoshima.
Ligneul, L'Abbé F.A., 1880, Cath., 6 Sarugakucho, Kanda-ku, Tokyo.
*Lindley, Miss, I., 1909, C. of E., 12 Kawaguchi-cho, Osaka.
Lilly, Mr. Chas. C., 1910, Y.M.C.A.T., Tennoji, Osaka.
Lindsey, Miss Lydia A., 1907, R.C.U.S., Miyagi Jo Gakko, Sendai.
Lindstrom, Rev. H., & W., 1891, C.M.A., 24 Shimonaka-machi, Hiroshima.
Lippard, Rev. C.K., D.D., & W., 1900, Luth., Saga.
Lippitt, Miss, A.B., 1910, A.B.F.M.S., 75 Yokohama.
Lissarrague, L'Abbé, 1901, Cath., 18 Mukoyamagiwara, Tokyo.
Lloyd, Miss J., 1903, E.P., (*absent*). 63 Salisbury Mansions, Harringay, Eng.

Lloyd, Rev. J.H., 1908, E.C., 58 Tsukiji Tokyo.
Lloyd, Rev. Arther, ( ), C. E., Tokyo.
Lobdell, Rev. N.L. & W., 1905, Univ., 79 Oiwa-mura, Shidzuoka.
Logan, Rev. C.A. & W., 1902, P.M.S., Tokushima-cho, Tokushima, Shikoku.
Lombard, Rev. F.A. & W., 1900, A.B.C., Muromachi-dori, Imadegawa agaru, Kyoto.
London, Miss M.H., 1907, P.M., Joshi Gakuin, 33 Kaminiban-cho, Kojimachi, Tokyo.
Long, Miss Hortense, 1905, M.E.C. (*absent*).
Loomis, Rev. Henry, D.D., & W., 1872, B.S., c/o Amer. Bible Society. Yokohama.
Loomis, Miss Clara D., 1901, W.U.M., 212 Bluff, Yokohama.
Luneau, L'Abbé A., Vic. Gen., 1877, Cath., Kawaguchi, Osaka.
Luther, Miss Ida R., 1898, P.M., Seoul, Korea.

M

Macdonald, Miss A.C., 1904, Y.W.C.A., 41 Sanbancho, Kojimachi Tokyo.
Mackie, Miss J., 1900, C. of E., Tomida, Tokushima.
Macmillan, Thos. D., 1907, Y.M.C.A.T., 7 Higashi Yamate, Nagasaki.
MacNair, Rev. T.M., & W., 1883, P.M., (*absent*).
MacRae, Miss Ellen, 1899, E.C., Maebashi.
Madden, Rev. M.B, & W., 1895, C.C. 69 Kwozenji-dori, Sendai.
Madeley, Rev. W.F., & W., 1896, E.C., Wakamatsu, Aizu.
Makeham, Miss, 1908, C. of E., St. Mary's Home, Matsumoto.
Maguet, Miss E., 1907, P.M., Wilmina Jo-Gakko, Tamatsukuri, Osaka.
Mallett, Miss Gertrude, 1909, M.P., 330 Uramonzen-cho, Nagoya.
Mann, Miss Irene P., 1895, E.C., Utsunomiya.
Mann, Rev. J.C., & W., 1905, C. of E., Hamada, Iwami.
Marie, L'Abbé L.C., 1888, Cath., Hiroshima.
Marion, L'Abbé P., 1895, Cath., Fukushima, Fukushima-ken.
Markland, Miss, Neata M.C.C., 1909, 75 Hirosaka-dori, Kanazawa.
Marmand, L'Abbé J.E., 1876, Cath., Kuroshima, Nagasaki-ken.
Marmonier, L'Abbé P.C.H., 1900, Cath., Tamatsukuri, Osaka.
Marsh, Mr. C.A., & W., 1909, Y.M.C.A.T., Nakazato, Takinogawa, Tokyo-fuka.
Mathon, L'Abbé Remy, Cath., Niigata.
Matrat, Rev. J.Fr., 1881, Cath., Hibosashi, Hirado, Nagasaki-ken.
Matson, Rev. Aug., & W., 1901, S.J.A., Ito, Izu.
Matthew, Miss Margaret L., 1903, Y.W.C.A., 41 Sambancho, Kojimachi, Tokyo.

Matthews, Rev. W.K., & W., 1902, M.E.S., Kwansei Gaku-in, Kobe.
Mathewson, Rev. W. F., & W., 1903, F.M., (*absent*) 1132 Washington Bl., Chicago, Ill., U.S.A.
Maxwell, J.L., D. D., & W., 1901, E.P., (*absent*).
Mayer, Rev. Paul S., & W., 1909, E.A., 44 Tsukiji, Tokyo.
Mayrand, Rev. P.A., 1889, Cath., 34 Honcho, Kami-machi, Hachioji.
McAlpine, Rev. R.E., & W., 1885, P.M.S., (*absent*), Clarksville, Ga.
McCaleb, Rev. J.M., & W., 1892, Ind., (*absent*).
McCall, Rev. C.F., & W., 1908, C.C., Shimo Hon-cho, Akita.
McCauley, Mrs. J.K., 1880, P.M., 356, Okubo, Tokyo-fuka.
McCloy, Thos., M.D., & W., Ind., 17 Hikawa-cho, Akasaka-ku, Tokyo.
McCord, Rev. E.K., & W., 1900, A.C.C., 41. Karahori-cho, Sendai.
McCorkle, Rev. R.A., & W., 1906, C. C., Tennoji, Osaka.
McCoy, Rev. R.D., & W., 1904, C.C., 257 Nakazato, Takinogawa, Tokyo-fuka.
McIlwaine, Rev. W.E., & W., 1889, P.M.S., Kochi.
McKenzie, Rev. D.R., D.D., & W., 1891, M.C.C., Kwansei Gakuin, Kobe.
McKim, Rt. Rev. Bishop John, D. D., & W., 1880, E.C., Tokyo.
McKim, Miss Bessie, 1905, E.C., Nishi Okubo, Tokyo-fuka.
McKowan, Miss Amy, 1911, A.B.C., Tokyo.
McLeod, Rev. Duncan W., & W., 1907, C.P., Tamsui, Formosa.
McLeod, Miss Anna, M.C.C., 1910, 8 Torii-zaka, Azabu, Tokyo.
Mead, Miss Lavinia, 1890, A.B.F.M.S., Minami Horie, Osaka.
Meade, Miss Bessie, 1904, E.C., Wakamatsu.
Medling, Rev. P.P., & W., 1907, S.B.C., 68 Hirano-cho, Kagoshima.
Meikle, Rev., W.L., & W., 1908, F.M., Tennoji, Osaka.
Melton, Miss M.E., 1889, M.E.C., Kwassui Jo Gakko, Nagasaki.
Meyers, Rev. J.T., & W., 1893, M.E.S., (*absent*).
Miles, Rev. B.N., & W., 1909, C. of E., Higashi Kusabuka-cho, Shidzuoka.
Miller, Miss Alice, 1895, Ind., 6 Naka-cho, Yotsuya, Tokyo.
Miller, Rev. E.R. 1872, 22 Hirakawa-cho, Kojimachi, Tokyo.
Miller, Rev. H.K., & W., 1892, R.C.U.S., Tokyo.
Miller, Rev. L.S.G., & Wife, 1907, Luth., Funatsu-machi, Fukuoka.
Miller, Rev. Geo., & W., 1906, Chinese Y.M.C.A., 58 Wakamatsu-cho, Ushigome, Tokyo.
Milliken, Miss Elizabeth P., 1884, P.M., Joshi Gakuin, 33 Kami Nibancho, Kojimachi, Tokyo.
Milliman, Rev. R.M., & W., 1909 C. of E., Hiroshima.

Mills, Ernest O., 1908, S.B.C., 30 Funa-machi, Fukuoka.
Mintle, Miss Rosa, 1908, H.F., 2124 Minami Ota-machi, Yokohama.
Minkkinen, Mr. D. & W., 1905, Luth., (Finnish) Shimo Suwa, Shinshu.
Moncrieff, Mr. J.E., Y.M.C.A.T., Hagi, Yamaguchi-ken.
Moncure, Rev. John, 1909, S.B.C., Tokyo.
Monk, Miss A. M., 1904, P.M., Sapporo.
Montagu, L'Abbé L., 1902, Cath., Hirosaki.
Montgomery, Rev. W. E., ( ), E.P., Tainan, Formosa.
Montgomery, Capt. Miss, 1906, S.A., 4 Ginza, Nichome, Kyobashi-ku, Tokyo.
Moore, Miss Ellen, Ind., 1909, 26 Bizen-machi, Mito, Ibaraki-ken.
Moore, Rev. J. W., & W., 1890, P.M.S., (*absent*) Sherman, Texas.
Morgan, Miss Agnes E., 1889, P.M., Wilmina Jo Gakko, Tamatsukuri, Osaka.
Morgan, Rev. J. B., & W., 1907, Y.M.C.A.T., Sapporo.
Moseley, Rev. C. B., D.D., & W., 1887, M.E.S., 23 Kita Nagasadori, Shichome, Kobe.
Mosser, Miss Clara, R.C.U.S., 1909, Miyagi Jo Gakko, Sendai.
Moule, Rev. G. H., & W., 1903, C. of E., (*absent*).
Moulton, Miss Julia, 1891, R.C.A., 178, Bluff, Yokohama.
Munroe, Rev. H. H., & W., 1906, P.M.S., 602 Eikokuji-cho, Kochi.
Murphy, Rev. U. G., & W., 1893, M.P., (*absent*) Healdsburg, Cal., U.S.A.
Murray, Rev. D. A., D.D., 1889, and W., 1902, P.M., Fukui.
Myers, Rev. H. W., & W., 1897, P.M.S., 112 Shichome, Yamamoto-dori, Kobe.
Mylander, Miss Ruth, 1910, F.M., 1921 Hidein-cho, Tennoji, Osaka.

N

Nash, Miss E., 1891, C. of E., (*absent*).
Neely, Miss C. J., 1899, E.C. (*absent*).
Neff, Mr. Clarence A., 1907, Y.M.C.A.T., Gakko-cho, Niigata.
Neilson, Rev. A. B., 1895, E. P., Tainan, Formosa.
Nevile, Miss Lucy, 1905, C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
Newbold, Miss E. C., 1901, E.C., Sendai.
Newell, Rev. H. B., D.D., & W., 1887, A.B.C., 52 Niban-cho, Matsuyama.
Newman, Miss H., 1905, C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
Newton, Rev. J. C. C., D.D., & W., 1888, M.E.S., Kobe.
Nicodemus, Mr. F. B. & W., Y.M.C.A.T., Taihoku, Formosa.
Nicolai, Archbishop of Japan, 1870, R.O.C., 6 Higashi Kobai-cho, Surugadai, Tokyo.

Nielsen, Rev. J. P. & W., 1909, Luth, Kurume.
Noailles, L'Abbé Olivier de, 1883, Cath., 80 Honmura, Yamashita-cho, Yokohama.
Norman, Rev. D., & W., 1897, M.C.C., Agata-machi, Nagano, Shinshu.
Norton, Miss E. L. B., 1900, C. of E., 2 Kita Sanjo, Nishi 7 chome, Sapporo.
Noss, Rev. Christopher, & W., ( ) R.C.U.S., Wakamatsu.
*Nott, Miss G. C., 1890, C. of E., (*absent*) The Glen, Walmes, England.
Nylund, Miss J., 1907, Luth., (Finnish) Shimo-Suwa, Nagano-ken.

O

Obee, Rev. E. I., & W., 1904, M.P., Chokyuji-cho, Nagoya.
Ogrim, Ensign T., & W., 1910, S.A. 11 Nichome, Ginza, Tokyo.
Oldham, Miss Lavenia, 1892, C.C., 35 Nakano-cho, Ichigaya, Tokyo, (*absent*).
Olds, Rev. C. B., & W., 1903, A.B.C., Miyazaki.
Oltmans, Rev. A., D.D., & Wife, R.C.A., 77 Imazato-cho, Shirokane, Shiba, Tokyo.
Orr, Major R. H., & W., 1905, S.A., 11 Ginza, Nichome, Tokyo.
*Osborne, Miss Catherine M., 1895, Univ., 50 Takata, Oimatsu-cho, Koishikawa, Tokyo.
Ostrom, Rev. H. C. & 1911, P.M.S., Tokyo.
Outerbridge, Rev. H. W., & W., M.C.C., 1910, 1 Hatchome, Tamachi, Shiba, Tokyo.
Oxford. Mr. James S., & W., 1910, M.E.S., 135 Kitano-cho Shichome, Kobe.

P

*Paget-Wilkes, Mr. & W., J.E.B., Kobe.
Painter, Rev. Sheldon & W., 1896, C. of E., 21 Kusakabe-cho, Kumamoto.
Papinot, L'Abbé E. J., 1886, Cath., (*absent*).
Park, Miss W. L., 1908, M.E.S., 35 Yochome, Nakayamate-dori, Kobe.
Parker, Miss Alice, 1901, C. of E., Okuhirano, Kobe.
Parker, Miss Edith, C. C., 1909, 354 Nakazato, Takinogawa, Tokyo-fuka.
Parmelee, Miss H. F., 1877, A.B.C., (*absent*), Oberlin, O.
Parrott, Mr. Fred., & W., 1890, B.F.B.S., Bible Home, 95 Yedo-machi, Kobe.
Parshley, D.D., Rev. W. B., & W., 1890, A.B.F.M.S., 45 Hisakata-cho, Koishikawa-ku, Tokyo.

Pasley, Miss M. L., 1903, C. of E., Hamada, Iwami.
Patton, Miss Annie V., 1900, P.M.S., Tokushima.
Patton, Miss Florence, 1895, P.M.S., 171 Terashima-cho, Tokushima, Awa.
Payne, Miss E.C., 1892, C. of E. (*absent*).
Pearce, Miss Lizzie, 1908, O.M.S., Kashiwagi, Yodobashi, Tokyo-fuka.
Pearson, Adj. Mary, 1898, S.A., 11 Ginza, Nichome, Tokyo.
Pearson, Milo, 1908, Y.M.C.A.T., 23 Kita Nagasa-dori, 4 chome, Kobe.
Peck, Miss Sally P., 1901, E.C., Kanazawa.
Pedley, Rev. Hilton, & W., 1889, A.B.C., Maebashi.
Peeke, Rev. H.V.S., & W., 1888, R.C.A., Saga.
Pelu, Rev. A.C.A., 1872, Cath., Dozaki, Goto, Nagasaki-ken.
Penrod, Miss Christine T., 1892, J.E.B., (*absent*).
Perrin, Rev. H., 1884, Cath., Kobe.
Perry, Rev. Fred A., & W., 1902, M.P., 47 Chokyuji-machi, Nagoya, (*absent*).
Peterson, Miss A.J., 1891, S.J.A. Chiba, Shimosa.
Pettee, Rev. J.H., D.D., & W., 1878, A.B.C., Okayama.
Pettier, L'Abbé A.E., 1868, Cath., Yokohama.
Phelps, Mr. G. Sidney, & W., 1902, Y.M.C.A., Muromachi, Demizu Agaru, Kyoto.
Phelps, Miss F.E., 1889, M.E.C., Sendai.
Philips, Miss E.G., 1901, C. of E., 108 Zoshigaya, Koishikawa, Tokyo.
Pierson, Rev. G.P., & W., 1888, P.M., Asashigawa, Hokkaido.
Pieters, Rev. Albertus, & W., 1891, R.C.A., (*absent*) Holland, Mich. U.S.A.
Pieters, Miss Jennie A., 1904, R.C.A., 45 Shimotatsuo-cho, Kagoshima.
Pifer, Miss B. Catherine, 1901, R.C.U.S., (*absent*).
Pinsent, Mrs. A.M., 1905, M.C.C., 8 Torii-zaka, Azabu, Tokyo.
Place, Rev. A.W., & W., 1908, C.C., 355 Nakazato, Takinogawa, Tokyo-fuka.
Planés, L'Abbé S.S., 1903, Cath., Matsuye.
Porter, Miss F. E., Ichijo-dori. Muromachi nishiiru, Kyoto.
Pool, Miss Lillian, 1906, N.C., 219 Higashi-no-cho, Shirakawa Bashi, Kyoto.
Pouget, L'Abbé Armand, 1893, Cath., Morioka.
Pratt, Miss S A., 1892, W.U.M., 212 Bluff, Yokohama.
Preston, Miss E.D., 1908, C. of E., Kure.
Prindiville, Miss M., 1906, C. of E., 33 Nakayamate-dori, 6 chome, Kobe, (*absent*).
Pringle, Miss F.C., 1900, C. of E., 248 Choja-machi, Kitashinagawa Tokyo.

Pringle, Mr. J. C., Y.M.C.A.T., Hiroshima.
Provence, Mr. E.W., 1906, Y.M.C.A.T., 59 Hoei, Kami-cho, Fukui.
Puissant, Rev. M., 1888, Cath., Kishiwada, Osaka-fu.
Purington, Mr. R. E. & W., Y.M.C.A.T., 19 Kawaguchi-cho, Osaka.

R

Raguet, Rev. E., 1879, Cath., Urakami, Nagasaki-ken.
Ranck, Miss Elmina, 1906, E.A., 84 Sasugaya-cho, Koishikawa, Tokyo.
Ransom, Miss Mary H., 1901, P.M., Tondabayashi, Osaka.
Ranson, Miss A.L., 1904, E.C., Sendai.
Raoult, Rev. G.E., 1896, Cath., Oita.
Rawlings, Rev. G.W., & W., 1900, C. of E., Osaka.
Ray, Rev. J.F., & W., 1904, S.B.C., Tanaka-machi, Nakajima, Shimonoseki.
Reeve, Rev. W.E. & W., 1908, C. of E., Sapporo.
Reifsnider, Rev. C.F., & W., 1901, E.C., Fukui.
Reifsnider, Mr. J., & W., 1902, E.C., Karasu-maru-dori, Kyoto.
Reischauer, Rev. A.K., & W., 1905, P.M., Meiji Gakuin, Tokyo.
Relave, L'Abbé T.L., 1885, Cath., Miyazu, Tango.
Rennie, Mr. Wm., 1906, Y.M.C.A.T., Hakodate.
Rey, L'Abbé A., 1889, Cath., (*absent*).
Rey, L'Abbé J.P., 1882, Cath., 44 Yamate-cho, Yokohama.
Reynaud, L'Abbé Jules, 1896, Cath., (*absent*).
Richard, Rev. W.A., 1910, C. of E., 11 Sakae-cho, Shiba, Tokyo.
Rickards, Miss M., 1894, C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
*Riddell, Miss H., 1890, C. of E., Kumamoto.
Riker, Miss Jessie, 1903, P.M., Yamada, Ise.
Rioch, Miss Mary, 1892, C.C., 35 Nakano-cho, Ichigaya, Tokyo.
Ritson, Miss E., 1891, C. of E., Tokushima.
Rivington, Miss, 1910, C. of E., Nagasaka-cho, Azabu, Tokyo.
Roberts, Miss A., 1897, C. of E., (*absent*). In England.
Robertson, Miss Elva, 1905, P. M., Tanabe, Wakayama-ken.
Robertson, Miss M.A., 1891, M.C.C., Kofu, Yamanashi-ken.
Robinson, Rev. J.C., & W., (Mrs. R. *absent*) 1888, C. of E., Takeya-mura, Hiroshima.
Robinson, Rev. C.E., & W., 1907, C.C., Fukushima.
Robson, Capt. Miss F.E., 1907, S.A., 88 A Yamashita-cho, Yokohama.
Rogers, Miss, 1908, C.W.W., 16 Rokuchome, Hirakawa-cho, Kojimachi, Tokyo.
Roland, L'Abbé E., 1897, Cath., (*absent*).

Rose, Miss C.H., 1886, P.M., (*absent*).
Ross, Rev. C.H. & W., A.B.F.M.S., 1910, 2 Nakajima-cho, Sendai.
Rotz, L'Abbé Marc. de, 1868, Cath., Nagasaki.
Rotzel, Mr. C.L, & W., 1907, Y.M.C.A.T., Shinmachi, Yamaguchi.
Rousseau, L'Abbé J., 1891, Cath., (*absent*),
Rowe, Rev. J.H., & W., 1906, S.B.C., 29 Sakurababa, Nagasaki.
Rowland, Rev. G.M., D.D., & W., 1886, A.B.C., (*absent*), Auburndale, Mass.
Rowland, Miss, J.M., 1906, C. of E., 15 Nakayamate-dori, 6 chome, Kobe.
*Rowlands, Rev. F.W., & W., 1897, C. of E., 2 Tonoo-machi, Sasebo.
Ruigh, Rev. D.C. & W., 1905, R.C.A., Meiji Gakuin, Tokyo.
Rumsey, Miss F.M., 1907, A.B.F.M.S., 47 Shimotera-machi, Himeji.
Russell, Miss M.H. 1895, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
*Ryan, Mr. M.L. & W., 1907, A.L., (*absent*).
Ryder, Miss Gertrude E., 1908, A.B.F.M.S., 101 Haramachi, Koishikawa, Tokyo.
Ryerson, Rev. G.E. & W., 1905, C. of E., c/o Fukosha, 1 Ogawamachi, Tokyo.

S

Salmon, Rt. Rev. M.A., Vicar Gen., 1868, Cath., Nagasaki.
Sander, Miss M., 1890, C. of E., 52 B. Tsukiji, Tokyo.
Santee, Miss Helen C., 1908, M.E.C., Sapporo.
Saunby Rev. J.W. & W., 1910. M.C.C., Kanazawa, Kaga.
Sauret, Rev. M., 1870, Cath., Kurume, Fukuoka-ken.
Savolainen, Mr. V., & W., 1907, Luth, (Finnish), Shimo-Suwa, Nagano-ken.
Schiller, Superintendent Emil, & W., 1895, G.E.M., 10 Noboribata, Shogoin-cho, Kyoto.
Schlegelmilch, Miss Donna, 1909, M.P., 330 Uramonzen-cho, Nagoya.
Schneder, Rev. D.B., D.D., & W., 1887, R.C.U.S., 78 Higashi Samban-cho, Sendai.
Schroeder, Pfarrer E., & W., 1908, G.E.M., 23 Kamitomizaka, Koishikawa, Tokyo.
Schwartz, Rev. H.W., M.D., & W., 1885, M.E.C., 222 Bluff, Yokohama.
Schwartz, Rev. H.B, D.D., & W., 1893, M.E.C., Naha, Loo Choo Islands.
Scott, Mr. S., 1908, C. of E., 5 Nakayamate-dori, 3 Chome, Kobe.

Scott. Rev. J.J. 1911., C. of E., Hamada, Iwami.
Scott, Rev. F.N., & W., 1904, M.E.C., (*absent*) Bowesmont, N. Dak., U.S.A.
Scott, Rev. J.H., & W., 1892, A.B.F.M.S., (*absent*).
Scott, Miss Mary, 1911, M.C.C., 12 Agata-machi, Nagano.
Scudder, Rev. Frank S., 1897, R.C.A., Honolulu, Hawaii.
Searle, Miss S.A., 1883, A.B.C., Kobe College, 60 Shichome, Yamamoto-dori, Kobe.
Seeds, Miss Leonora M., 1899, M.E.C., 221 Bluff, Yokohama.
Seeds, Miss Mabel L., 1901, M.E.C., Aoyama Jo Gakuin, Tokyo.
Seiple, Rev. W.G., Ph.D., & W., 1905, R.C.U.S., Tsuchidoi-cho, Sendai.
Sells, Miss E.P., 1893, C. of E., (*absent*).
Serge, Bishop of Kyoto, 1908, R.O.C., 6 Higashi Kobai-cho, Surugadai, Tokyo.
Shannon, Miss I.L., 1904, M.E.S., Kami-Nagaregawa, Hiroshima.
Shannon, Miss Katherine, 1908, M.E.S., Kami-Nagare Kawa-cho, Hiroshima.
Shannon, Rev. Harvey, 1908, Y.M.C.A.T., Higher Commercial School, Nagasaki.
Sharpe, Rev. A.L., 1903, C. of E., (*absent*).
Sharpless, Miss Edith F., 1910, S.F., 30 Koun-machi, Mita, Shiba, Tokyo.
Shaw, Rev. R.D.M., 1901, C. of E., Numadzu.
Shaw, Miss L.L., 1904, C. of E., (*absent*).
Shepperd, Miss K., 1910, C. of E., 16 Hirakawa-cho, 6 chome, Kojimachi, Tokyo.
Sherman, Miss Mary B., 1902, P.M., Awata Goten, Mae-dori, Kyoto.
Shively, Rev. B.F. & W., 1907, U.B.C., Muromachi, Itchome, Ichijo-agaru, Kyoto.
Shortt, Rev. Chas. H., 1900, C. of E., Takata, Echigo.
Sifton, Miss I.A., 1897, Ind., Taihoku, Formosa, (*absent*).
Simpson, Rev. J.B., 1910, C. of E., 11 Sakaecho, Shiba, Tokyo.
Singer, Miss F.E. 1894. M.E.C., Iai Jo Gakko, Hakodate.
Slate, Miss Anna B., 1902, M.E.C., 221 Bluff, Yokohama.
Smart, Rev. W.H., 1901, E.C., Yamagata.
Smelser, Mr. F.L., & W., 1895, H.F., 2124 Minami Ota-machi, Yokohama.
Smith, B.P., 1905, B.B.S., 14 Maye-machi, Kobe.
Smith, Rev. F.H., & W., 1905, M.E.C., 6 Higashi Yamate, Nagasaki.
Smith, Rev. Frisby D., & W., 1908, Luth., 8 Tamachi, Shiba, Mita, Tokyo.
Smith, Miss Lida B., 1885, M.E.C., (*absent*).
Smith, Mr. P.A., & W., 1903, Y.M.C.A.T., Hiroshima.

Smith, Miss S.C., 1880, P.M., Sapporo.
Smith, Mr. Roy, 1908, & W., 1910, Y.M.C.A.T., Higher Commercial School, 2 of 42 Kitano-cho, Sanchome, Kobe.
Smyth, Ensign, Miss A., 1906, S.A., 11 Ginza, Nichome, Tokyo.
Soper, Rev. J., D.D., & W., 1873, M.E.C., 3 Aoyama Gakuin, Aoyama, Tokyo.
Soper, Miss E. Maud, 1903, M.E.C., 3 Aoyama Gakuin, Tokyo.
Spencer, Rev. David S., D.D., 1883, M.E.C., 5 Aoyama Gakuin, Aoyama, Tokyo.
Spencer, Miss E., ( ) C. of E., (*absent*).
Spencer, Miss M. A., 1878, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Spencer, Robert S., 1910, Ind., Kyobunkwan, Tokyo.
Sprowles, Miss A. B., 1905, M.E.C., Iai Jo Gakko, Hakodate, (*absent*).
Stanford, Rev. A. W. & W., 1886, A.B.C., 53 Gochome, Yamamoto-dori, Kobe.
Steadman, Rev. F. W., & W., 1901, A.B.F.M.S., 1 Inaho-machi, Otaru, Hokkaido.
Steele, Rev. H. T., & W., 1906, C. of E., Okayama..
Steichen, L'Abbé Michel, 1886, Cath., Sanko-cho, Shiba, Tokyo.
Steiner, Rev. Jesse F. & W., 1905, R.C.U.S., 112 Kita Nibancho, Sendai.
Stevenson, Miss G. S., 1898, C. of E., (*absent*).
Stewart, Rev. S. A., & W., 1906, M.E.S., Miyaicho, Suwo.
Stirewalt, Rev. A. J., 1906, Luth., (*absent*), Luray, Va., U.S.A.
Stowe, Miss Grace H., 1908, A.B.C., 60 Yamamoto-dori, Shichome, Kobe.
Stowe, Miss May E., 1908, A.B.C., 60 Yamamoto-dori, Shichome, Kobe.
Stuart, Miss J., 1885, E.P., Tainan, Formosa.
Suthon, Miss G., 1889, E.C., Karasumaru-dori, Kami-Choja, Kyoto.
Swann, Miss Annabel, 1910, M.C.C., Nishi Kusabuka, Shizuoka.
Sweet, Rev. Chas. F., & W., 1898, E.C., 56 Tsukiji, Tokyo.

T

Talcott, Miss E., 1873, A.B.C., Kobe Woman's Evangelistic School, 59 Nakayamate-dori, 6 Chome, Kobe.
Tanner, Miss L. K., 1905, C. of E., Nagasaka-cho, Azabu, Tokyo.
Tapson, Miss A. M., 1888, C. of E,, Hakodate.
Taylor, Miss Hattie A., 1910, A.B.C., 22 Nakayamate-dori, 6-chome, Kobe.
Taylor, Wallace, M. D., & W., 1874, A.B.C., 15 Kawaguchicho, Osaka.

Taylor, Mr. Wm. J., & W., Ind., (*absent*), c/o W.H.R. Tredimuck, Esq., "Merlande," Purley, Surrey, Eng.
Tennent, Miss A. C., 1891, C. of E., Fukuoka.
Tenny, Rev. C. B., 1900, A.B.F.M.S., Tokyo (*absent*).
Tetlow, Miss, 1908, Kanazawa.
Teusler, Rev. R. B., M.D., & W., 1900, E.C., St. Luke's Hospital, Tsukiji, Tokyo.
Thiry, Rev. F. J. J., 1907, Cath., Miyazaki.
Thomas, Miss Hettie, 1903, M.E.C., (*absent*).
Thomas, Miss Mary, 1906, M.E.C., (*absent*).
Thomasma, Miss G. M., 1904, R.C.A., Sturges Seminary, Nagasaki.
Thompson, Rev. David, D.D. & W., 1863, P.M., 16 Tsukiji, Tokyo.
Thompson, Miss Annie De F., 1887, R.C.A., Yokohama.
Thompson, Miss F., 1906, C. of E., Shindaiku-machi, Nagasaki.
Thompson, Miss Charlotte, 1908, P.M.S., Kinjo Jo Gakko, Shirakabe-cho, 4 Chome, Nagoya.
Thompson, Rev. John. & W., N.C., 1910, 45 Bishamon-cho, Hiromichi, Matsubara, Agaru, Kyoto.
Thomson, Rev. R. A., F.R.G.S., & W., 1884, A.B.F.M.S., 39 Kitano, Nichome, Kobe.
Thorp, Miss E. E., 1905, C. of E., (*absent*).
Timberlake, Miss A., 1905, M.C.C., Kusabuka-cho, Shizuoka.
Tindale, Major J. H. & W., 1907, S.A., 11, Ginza, Nichome, Tokyo.
Topping, Rev. Henry & W., 1895, A.B.F.M.S., 43 Uchimaru, Morioka.
Topping, Miss Helen, 1911, A.B.F.M.S., 2 Nakajima-cho, Sendai.
Totten, Rev. Frank & W., (Mrs. T. *absent*), 1902, M.P., 47 Chokyuji-machi, Nagoya.
Tracy, Miss Mary E., 1903, W.U.M., (*absent*).
Trent, Miss E. M., 1894, C. of E., Fukide-machi, Nagoya.
Trintignac, L'Abbé P., 1896, Cath., Shimonoseki.
Tristram, Miss K. A., 1888, C. of E., 12 Kawaguchi-cho, Osaka.
Trott, Miss D., 1910, C. of E., Hirakawa-cho, 6 Chome, Kojimachi, Tokyo.
True, Miss Alice, 1898, A.C.C., Ishinomaki, Sendai.
Trueman, Mr. G. E., & Wife, 1910, Y.M.C.A.T., 13-A Higashi Yamate, Nagasaki.
Tucker, Rev. H. St. Geo. & W., 1899, E.C., 54 Tsukiji, Tokyo.
Tulpin, Rev. E. A., 1877, Cath., 21 Kasumi-cho, Azabu, Tokyo.
Turner, Rev. W. P., & W., 1890, M.E.S., 133 Kami Nobori-cho, Hiroshima.
Tuxbury, Mrs. Nina, 1907, A.B.F.M.S., 11 Kami-dori, Minamihori, 4 chome, Nishi-ku, Osaka.
Tweedie, Miss Eliza G., 1903, M.C.C., 12 Agata-cho, Nagano.

U

Umbreit, Rev. S. J., & W., 1905, E. A., 12 Shichome, Yamamoto-dori, Kobe.
Usitalo, Miss Sigrid, 1903, Luth., (Finnish) 106 Sanya, Yoyogi, Tokyo-fuka.
Upperman, Miss M.A., 1904, N.C., 219 Higashi-no-cho, Higashi Shirakawa-bashi, Kyoto.
Upton, Miss E.F., 1908, E.C., Urawa, Saitama-ken.

V

Vagner, L'Abbé A., 1890, Cath., Nara.
Vail, Miss J.S., 1880, M.E.C., 6 Aoyama Gakuin, Aoyama, Tokyo.
Van Dyke, Rev. E.H., D.D., & W., 1890, M.P., Tokyo.
Van Horn, Rev. G.W., & W., 1888, P.M., 32 Kawaguchi-cho, Osaka.
Van Petten. Mrs. C.W., 1881, M.E.C., 221 Bluff, Yokohama.
Veazey, Miss M.A., 1892, M.C.C., Nishikusabuka, Shidzuoka.
Veatch, Mr. Reese E., 1906, Y.M.C.A.T., 38 Kawaguchi-machi, Osaka.
Veillon, Rev., 1908, Cath., Miyazaki.
Villion, Rev. A., 1896, Cath., Hagi, Yamaguchi-ken.
Vories, Mr. W.M., 1905, Ind., Hachiman, Omi.

W

Wainwright, Miss M.E., 1887, A.B.C., 5 Nodaya-cho, Okayama.
Walke, Rev. Roger A., 1904, E.C., Kawagoe.
Walker, Mrs. A.S., 1906, A.B.C., 60 Yamamoto-dori, 4 chome, Kobe.
Walker, Mr. F.B., & W., 1903, C. of E., 5 Nakayamate-dori, 3 Chome, Kobe.
Wall, Miss A.T., 1899, E.C., Hirosaki.
Wallace, Rev. Geo., & W., 1899, E.C., 4 Tsukiji, Tokyo.
Wallace, Mr. J.M., Chinese Y.M.C.A., 1909, 520 Shimo Totsukamura, Tokyo-fuka.
Waller, Rev. J.G., & W., 1890, C. of E., Ueda.
Walne, Rev. E.N., & W., 1892, S.B.C., 105 Daimyo-machi, Fukuoka.
Walrath, Mr. Milo J., Y.M.C.A.T., Muromachi, Demizu agaru, Kyoto.
Walter, Miss E.M., 1903, C. of E., 1 Hitosugi-cho, Akasaka, Tokyo.
Walton, Rev. H.B., & W., 1906, C. of E., 2082 Minami, Otamachi, Yokohama.

Walvoord, Anthony & W., 1905., R.C.A., 16 Higashi Yamate, Oura, Nagasaki.
*Wansey, Rev. H.R., & W., 1906, Ind., Shiken-cho, Nikko.
Ward, Miss Elizabeth, 1905, A.B.C., (*absent*).
Ward, Miss I.M., 1901, P.M., Joshi Gakuin, 33 Kaminiban-cho, Kojimachi, Tokyo.
Warnock, Miss C., 1908, E.C., 18 Gobancho, Kojimachi, Tokyo.
Warren, Mrs C.F., 1890, C. of E., Tokushima.
Warren, Rev. C.T., & W., 1890, C. of E., (*absent*).
Warren, Rev. C.M., & W., 1899, A.B.C., Tottori.
Waters, Rev. B.W., 1887, M.E.S., (*absent*), Rockville, Md., U.S.A.
Watson, Miss R.J., 1883, M.E.C., Sapporo.
Weakley, Rev. W.R., & W., 1895, M.E.S., 14 Kawaguchi-cho, Osaka.
Weaver, Miss Georgiana, 1902, M.E.C., Nagoya.
Webb, Rev. A.E., 1894, C. of E., Chiba.
Weidner, Miss Sadie L., 1900, R.C.U.S., Miyagi Jo Gakko, Sendai.
Wells, Miss Florence, 1907, W.U.M., 212 Bluff, Yokohama.
Wells, Miss Lillian A., 1900, P.M., Tokuyama, Yamaguchi-ken.
Westen, Miss M., 1907, Luth., (Finnish), Shimo-suwa, Nagano-ken.
West, Miss A.B., 1885, P.M., 2 Nishi-machi, Nihonenoki, Shiba, Tokyo.
Weston, Miss M.D., 1895, C.W.W., 16 Rokuchome, Hirakawa-cho, Kojimachi, Tokyo.
Wheeler, Mr. H.A., & W., M.E.C., 1910, 3 Higashi Yamate, Nagasaki.
White, Rev. S.S., 1890, & W., 1888, A.B.C., Okayama, (*absent*).
Whitman, Miss M.A., 1883, A.B.F.M.S., 10 Fukuro-machi, Surugadai, Tokyo.
Whitney, Mr. J. Percy & W., 1905, Ind., Matsumoto.
Whitney, W.N., M.D., & W., 1875, Ind., 17 Hikawa-cho, Akasaka, Tokyo, (*absent*).
Wilbur, Mr. Hollis A. & W., Y.M.C.A., 1909, 3 of 33 Kitano-cho, Nichome, Kobe.
Wilcox, Miss Edith F., 1904, A.B.F.M.S., 47 Shimotera-machi, Himeji (*absent*).
Wilkinson, Rev. A.T., & W., 1905, M.C.C., Kotatsuno, Kanazawa, Kaga.
Williams, Miss A.B., 1910, M.E.S., Oita, Bungo.
Williams, Miss Lula, 1906, N.C., 219 Higashi-no-cho, Higashi Shirakawa-bashi, Kyoto.
Williams, Miss Mary E., 1880, M.P., 224 B. Bluff, Yokohama, (*absent*).

Wilson, Rev. W.A., & W., 1890, M.E.S., Okayama.
Wilson, Miss Ella M., 1903, M.P., (*absent*).
Wilson, Adjt. T., & W., 1906, S.A., 11 Nichome, Ginza, Tokyo.
Winn, Rev. T.C., & W., 1878, P.M., Tairen, Manchuria.
Winn, Miss M.L., 1881, R.C.A., Morioka, Iwate-ken.
Winther, Rev. J.M.T., & W., 1898, Luth., 412 Shinyashiki, Kumamoto.
Wirick, Miss L.J., 1890, Ind., 72 Wakamatsu-cho, Ushigome, Tokyo.
Woodd, Rev. C.H.B., & W., 1896, C. of E., Momoyama, Osaka.
Woodward, Rev. H., & W., 1895, C. of E., Gifu.
Woodworth, Rev. A.D., D.D., & W., 1892, A.C.C., (*absent*) Merom, Ind. U.S.A.
Woodsworth, Harold F., 1908, Y.M.C.A.T., Nagasaki.
Wordsworth, Miss R., 1910, C. of E., 106 Zoshigaya, Koishikawa, Tokyo.
Worley, Rev. J.C., & W., 1889, P.M., Komachi, Matsuyama, Iyo.
Worth, Miss Ida M., 1895, M.E.S., (*absent*) 2003 Salisbury St., St. Louis, Mo., U.S.A.
Worthington, Miss H.J., 1899, C. of E., Kure.
Wright, Miss A.H., 1897, E.C., Mito.
Wyckoff, Mrs. M. N., 1881, R.C.A., Tokyo.
Wylie, Miss M., 1905, C.M.A., 3 Shiratori, Atsuta, Nagoya.
Wynd, Rev. W., & W., 1891, A.B.F.M.S., 30 Tsukiji, Tokyo.
Wynne-Wilson, Miss D.S., 1893, C. of E., 6 Shirakabe-cho, Nagoya.
Wythe, Miss K.G., 1909, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.

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Young, Miss Bessie, 1905, S.D.A., (*absent*).
Young, Miss M.M., 1895, C. of E., Higashi, Kataha, Nagoya.
Young, Miss Mariana, 1897, M.E.C., Kwassui Jo Gakko, Nagasaki.
Youngren, Rev. August & W., 1903, F.M., 1921 Hidein-cho, Tennoji, Osaka.

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Zaugg, Rev. Elmer H., 1906, R.C.U.S., Sendai.

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1 Fukuin Shimpo, N.K.K., w., edited by M. Uemura, Tokyo.
2 Kirisutokyō Shimpo, N.K.K., sm., Tokyo.
3 Tohoku Kyokwai Jiho, N.K.K., Sendai.
4 Yorokobi no Otozure, sm., ed. by Mrs. E. R. Miller, Tokyo.
5 Chiisaki Otozure, sm., ed. by Mrs. E. R. Miller, Tokyo.
6 Rikkokwai Zasshi, ed. by Mr. Shimanuki, Tokyo.
7 Gokyo, Meth., w., Tokyo.
8 Kirisutokyo Shuho, N.S.K., w., Tokyo.
9 Tokyo Kyoho, N.S.K., m., Tokyo.
10 Shin no Hikari, N.S.K. m., Tokyo.
11 Nichiyo Soshi, N.S.K,, m., Tokyo.
12 Shoten, N.S.K., m., Tokyo.
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17 Megumi no Otozure, N.S.K., m., Osaka.
18 Yo no Hikari, N.S.K., m., Osaka.
19 Shiranu Hi, N.S.K., Nagasaki.
20 Kyo Yu, N.S.K., m., Nara.
21 Kyo Ho, A.B.F.M.S., m.
22 Suki no Akashi, Luth., (Finnish) m.
23 Nichiyo Sekai, F.M., m.
24 Shimei, A.C.C., m.
25 Ai no Tomo, 1907, S.F., m.
26 Honoono Shita, O.M.S.

27 Denshin, O.M.S.
28 Kaitakusha (Pioneer), Y.M.C.A., m., Tokyo.
29 Meiji no Joshi, Y.W.C.A., m., Tokyo.
30 Seisho no Michi, C.C., m.
31 Hikari, C.C., m.
32 Yoko, N.K.K., bi-monthly, ed. by J. G. Dunlop.
33 Fukuin Geppo, N.K.K., m., ed. by H. Brokaw.
34 Kirisutokyo Sekai, Kumiai, w.
35 Shinjin, Kumiai, m., ed. by Mr. Ebina.
36 Seisho no Tomo, Script. Union, m., ed. by K. Suzuki.
37 Owari no Fukuin, S.D.A., sm.
38 Apostolic Light, bi-monthly, in Eng., Japanese and Korean.
39 Shintenji, Univ.
40 Rikugo Zasshi, Unitarian.
41 Seisho no Kenkyu, m., ed. by K. Uchimura.
42 Shinri, G.E.M., m.
43 Toki no Koye, S.A.
44 Shonen Shimpo, W.C.T.U., m.
45 Kyofukwai ,,
46 Kinshu no Tomo ,,
47 Kuni no Hikari, m.
} Temperance.
48 Tetsudo Seinen, Railway work.
49 Jun Fukuin, ed. by U. Yajima.
50 Shintenchi, Dendo Gikwai (an association to aid the poor).
51 Jindo (Humanity), ed. by Mr. Tomeoka.
52 Kirisutokyo Shuho, w., ed. by Mr. Kozaki.
53 Heiwa (Peace), m.
54 Sambi no Tomo, m., ed. by Mr. S. Sakai.
55 Kyokko, 1896, A.B.C., m., Kobe.
56 Ruteru, 1902, Luth., m., Kumamoto.
57 Nankai no Hikari, Kumiai, m., Imabari, Shikoku.
58 Koe, Roman Catholic, Tokyo.

(Also a number of school periodicals, m., or each term.)

SUNDAY SCHOOL PERIODICALS.

59 Primary S.S. Scholar's Companion, W—3 years.
60 Junior S.S. Scholar's Companion, W—3 years.
61 Kindergarten Teacher's Manual, qt. 2 years.
62 Primary Teacher's Manual, qt. 3 years.
63 Junior Teacher's Manual, qt. 3 years.
64 Senior Teacher's Manual, qt. 3 years.
65 Kindergarten Lesson Picture Roll, qt. 2 years.
66 Primary Lessons Picture Roll, qt. 2 years.

67 International S. S. Scholars Leaflet—W.
68 International S. S. Lesson Monthly—M.
69 Sunday School News, m., Tokyo.

ENGLISH PERIODICALS.

1 Japan Evangelist, 1892, m., ed. by a Board.
2 Gleanings, B.F.M.F., bi-m.
3 Electric Messages, O.M.S.
4 Christian News, m.
5 Omi Mustard Seed, m., ed. by W. M. Vories.
6 Japan Quarterly, C.M.S.
7 South Tokyo Diocesan Magazine, S. P. G., 3 times a year.
8 Japan Brêf. Quarterly, Cath.
9 Mission News, 1897, A.B.C., m. exc. Aug. and Oct., ed. by A. W. Stanford.
10 The Messenger, 1910, Pres. Council, ed. by H. S. V. Peete.
11 Tokyo Christian, 1901, Ind., m., ed. by W. D. Cunningham.

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